



CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Mission through the printed page

Nigeria, as one of the most populated nations of Africa with its 60 million people, wants to stand on its own feet. The country is independent officially, but Nigerians feel that there are still too many foreigners in their country to make this independence a reality. They want to be "boss" in their own home.

Against this background it is understandable that the foreign missionaries in this country consider the possibility that sooner or later they may have to transfer their activities to the local people.

There is nothing alarming about this. For years already the missions have tried to lead the newly formed churches to independence, teaching the people not only the doctrines of the Christian faith, but also the principles of the Christian life. The new converts were taught how to improve their agriculture, how to take care of their livestock,

and African nations cannot be expected to take over a western civilization. People in an underdeveloped country may lack much compared to western standards, but they do have their own culture and history. Their desire for independence is also a result of their awareness of their own identity.

Limit of Foreign Activity

For many years the Christian Reformed Church had, and still has, mission field in Nigeria in Central Africa. There is a staff of over eighty people. For the past

few years, however, it has become more difficult to get visas for new missionaries, especially from the United States. Missionaries from Canada have fewer difficulties and for that reason the Board of Foreign Missions looks to Canada for maintaining its staff in Nigeria.

There is another reason, however, that the Nigerian government is hesitant to grant visas to U.S. missionaries. The government feels that it does not need an expanding mission program. In fact in some parts of the country the government has taken over primary and secondary schools. Somewhere else it took over the responsibility for Christian hospitals and dispensaries. Instead of resisting this trend, the mission of the Chr. Ref. Church tries to transfer responsibilities to Nigerians wherever and whenever possible.

Reading

Since the illiteracy is disappearing, great emphasis is placed on reading. In order to organize the literary program one missionary is responsible for the publishing and printing of books and other Christian literature. This is Mr. B. Lodewyk, a member of the Red Deer, Alta. Christian Reformed Church.

The task of literature distribution is very large. Nigeria has over 250 languages, while the Bible has been only translated in eight languages. In order to reach



Book bicycle.

for reading material and this offers a tremendous opportunity for the Christian church.

Lamp and Word Books

The literature program works under the name "Lamp and Word Books", derived from Psalm 119: 105, "Your Word is a lamp to guide me and a light for my path."

Books are published in the following languages: Tiv, Hausa, English, Jukun, and Kuteb. There is one wholesale address and four main outlets in order to make it easier for booksellers to get new stock. Some have their own shops,

The Future

The future of the mission in its present form seems uncertain, but the work which has been performed so far has certainly not been in vain. Especially this literature program has lasting effects. People are eager to read and are searching for the truth even without realizing it. The Christian church here has a tremendous task but also a challenge, which must be met before the doors for foreign missionaries will be closed. This challenge must be met not only by the missionaries but also by us.

proud shall be humbled, but the humble shall be honoured." He told some of His disciples who had developed a case of spiritual pride, the story of the two men, one a proud, self-righteous Pharisee and the other a cheating tax collector, who went to the Temple to pray. The Pharisee prayed: "Thank God, I am not a sinner like everyone else, especially like that tax collector over there: for I never cheat, I don't commit adultery, I go without food twice a week and I give to God a tenth of everything I earn."

But the corrupt tax collector stood at a distance, not even daring to lift his eyes to heaven as he beat upon his chest in sorrow, exclaiming "God, be merciful to me, the sinner."

"I tell you," said Jesus, "this sinner, not the Pharisee, returned home forgiven!"

The moral of this story may seem very simple — pride is bad, humility is good. But after all, the Pharisee was a decent, law-abiding citizen, whereas the tax collector was really a rascal, a corrupting influence on society. Which raises a big question: doesn't good, decent living count for anything with God? Doesn't badness bother Him at all? Does He always turn our values upside down?

The story Jesus told isn't so simple after all. The real difference between these two men was not that one was good and one bad but in the way in which they measured themselves. The Pharisee measured himself by looking down on others; the tax collector didn't even dare look around at other people. He just stood before God and measured himself by God and said, "God, I am a sinner. Have mercy on me."

When we are proud we look down on others, and looking down we can never see anything that is above us. In our pride we can never look up to see God.

Dr. Earl Jabay is a counsellor at the New Jersey neuro-psychiatrist clinic. In his book "The God Players" he says that the root of our human problems is that we have positioned ourselves wrongly. We have put ourselves over God instead of under God.

There are homes, and businesses, and even nations being destroyed because someone... a father, or mother, or a young person, has gone out of his spiritual senses and is trying to play God. Is that someone you?

Once there was a man named Paul. He was a Pharisee. For a long time he measured himself down. Compared to other nations he was a Jew, one of the chosen

(Continued on page 2)



Wholesale bookshop.

how to make their own clothing, and last but not least how to improve their general education.

Basic Education

Especially basic school education was needed since most mission objects could neither read nor write. That so many old nations and tribes came to a new development is mainly due to the fact that western missionaries have taught them civilization. This has not always been done faultless. It was not always fully realized that eastern



One of the bookshops in a town.



One of the bookshops in a village.



Selling literature at a market place.

as many people as possible, including those who are still illiterate, the little portable tape recorders are of immense value to bring the Christian message. These tape recorders are rather expensive but their use brings great rewards.

Besides these tape recorders there is a large supply of Christian literature, while translation, publishing and Bible correspondence courses are actively being pursued. Since English is taught in many schools and since there are no import duties on literature, many books and tracts can be imported from overseas. This, of course, holds also for material from Russia and China, countries which make full use of this opportunity. The nation is very hungry

while others peddle the books by bicycles or set up a display in a market. There are also who have a portable bookshop on wheels which will be put into operation at the railway station in Makurdi as soon as legal arrangements with the railway officials have been finalized. Approximately 12,000 people come through this station every week.

The literature program also includes a Bible correspondence course. People seem to be eager to study the Bible, because the demand for this course is high. The operation cost is relatively low since all of Nigeria and even West Africa can be served from one address.



Mr. B. Lodewyk with his army of booksellers.

HOW DO YOU RATE WITH GOD?

By LEIGHTON FORD

Bigness impresses most of us. We call someone a "big shot", a "big wheel", a "big man on campus".

Standing six feet tall is just one part of our fascination with bigness. If a man's stock is going up... if a woman stands high in the social register... if a child gets high marks... if a musician makes the "top 40"... if a basketball player averages 20 plus points per game... we automatically rate them "VIPs" — very important persons.

Bigness is our badge of distinction, our measure of worth.

All of which makes it hard for us to realize that bigness does not impress God. He ranks "VIPs" on a very different scale. God puts his tape measure around a man's soul — not his biceps, or his brain, or his bank account. The rating that really counts is not how big we stand before men but how low we kneel before God.

Jesus put it like this: "The

Church Announcements

CAN. REF. CHURCHES

Called
to New Westminster, B.C., Rev. M. Van Beveren of Coaldale, Alta.

FREE CHR. REF. CHURCH
Called
to Chatham, Ont., Rev. J. Keuning of Hamilton, Ont.

At the end of this service Rev. F. Bakker from Simcoe spoke a few words of farewell on behalf of Classis Hamilton and from the church of Simcoe.

Mr. K. Terpstra spoke on behalf of the Hamilton District Christian High School.

Rev. Taylor Munroe and Rev. Ramrattan expressed their appreciation to Rev. Los for the work he has done in the community of Jarvis.

REFORMED CHURCH OF LETHBRIDGE, ALTA.

We receive the following communication:

"The Classis of the Cascades of the Reformed Church in America of which I am the Stated Clerk has instructed me to write to you to correct the impression which was left by a news item appearing in your publication January 6-13, 1972, page 5. The article indicated that a part of the congregation of the Hope Reformed Church of Lethbridge had reformed as a mission station of the Reformed Church.

The Classis of Cascades, under whose jurisdiction this congregation has been, has specifically indicated that it is not its purpose to re-establish a church or a mission congregation in the Lethbridge area. We would appreciate it if you would correct this mistaken implication as it has caused some distress to people who are involved.

Sincerely yours,
Wesley Kiel,
Stated Clerk."

Our sincere apologies for this misinformation. — Editor.

REFORMED FELLOWSHIP RALLY

During the Reformed Fellowship Rally in London, Ont. in the First Chr. Ref. Church, Talbot St. on April 2, 1972, at 8 p.m. the following choirs will participate: from London, Aylmer, Strathroy, St. Thomas, Wyoming, Woodstock, and Sarnia. Songleader will be Mr. John Esser of Sarnia, 408, "Great is Thy faithfulness". Ont.

How do you rate with God?

(Continued from Page 1)

people. Compared to other Jews, he was a Pharisee, of the strictest sect. Compared to other Pharisees, he was a zealot, persecuting unbelievers. Then one day on a lonely road he saw a vision of God's glory in the person of Jesus. He fell prostrate, his measuring sticks were shattered. He cast aside his so-called goodness as refuse and reached out for God's mercy and forgiveness as his sole support.

This was the man who wrote these tremendous words found in his letter to the Romans: "All have sinned. All fall short of God's glorious ideal." (Romans 3:23).

Some people are better than others. The Pharisee was a better man than the tax collector. But all have sinned. Some baseball play-

ers have higher batting averages than others — but no-one bats 1,000. The best of us needs forgiveness. So "God sent Jesus Christ to take the punishment for all our sins and to end all God's anger against us. He used Christ's blood and our faith as the means of saving us from His wrath." (Romans 3:25).

"Now God declares us 'not guilty' of offending Him if we trust in Jesus Christ, who in His kindness freely takes away our sins." (Romans 3:24). "So it is that we are saved by faith in Christ and not by the good things we do." (Romans 3:26-28).

How about you? How do you measure yourself?

Two people read this message. One says: I hope so-and-so reads this; he needs to. The other says: God, be merciful to me, the sinner, for Christ's sake.

Which one are you? How do you rate with God?

From the Mailbag

Support for Christian School

Dear Editor,

Regarding your editorial concerning our Christian Schools and the article of Mr. Yntema, I like to state that the government, by law, demands that children be educated, and in turn provide the schools. Now we are privileged if we do not agree with this kind of education to establish our own schools. But because of rising costs partly but also because not all our people are for 100% behind us, it is becoming very difficult to keep the schools going and we "demand our rights." I in turn would suggest that we request from the government, when a Christian School in a community has proven, say for a period of

two years, that it fulfills a need, to grant rebate of 75% on the building of the school. On the same basis rebate of 50% on cost of transportation. In my opinion this is fair because many children do not live in the community where our schools are built. In the same way we could apply for a rebate on salaries paid over the last two years. From there on any needed additional building should be granted for 75% of cost, but the government, also transportation and salaries.

A. J. Vis.
Fruitland, Ont.

CHESS CORRECTION

A mistake was made in problem #484 (April 3, 1972 issue). The White Queen in the left bottom corner should be a **Black Queen**.

Our apologies for this mistake.
Editor.

Canadian Federation of Christian Reformed Ladies Societies

Convention — 1972
How are you, will be said many times.
All ladies welcome.
Never been to a Convention?
Now is the time.
Everyone
Loves
Singing, listening, and fellowship.

O order of the day:
Fine speakers — Mrs. Evelyn van Dellen from Springdale, in the morning,
— Mr. Jerry Jonker from "The Back to God Hour" in the afternoon.

Business Meeting — Tuesday, May 9/72 — 8 P.M. — First London Christian Reformed Church, 513 Talbot St., London, Ont.

Lodging for one or two nights, contact —
Mrs. A. Stelpstra, 190 Starlight Ave., London 35, Ont.

Everyone is welcome at this business meeting, but be sure to send a delegate.

Surprise — cost for the day — May 10th, only \$2.00, incl. admission and lunch.

Send for tickets to — Mrs. D. Dalinga, 163 Mary Ave., London 63, Ont.

In the next day or sooner.

No one should miss this day.

Give yourself a treat.

See you there!

MAY 9 - 10, 1972

CENTENNIAL HALL, LONDON, Ont.

GUIDE

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BOARD MEETING AACs

On March 8, 9, and 10, the AACs Board of Trustees came together at the Institute for Christian Studies in Toronto.

The reports — financial, promotional, regional, and others — were presented and discussed. Financially the Lord has blessed beyond all expectations. The huge sum of money available for the acquisition of a building and the \$50,000 matching grant are among the most eloquent evidence of the Lord's goodness to us. That \$50,000 by the way, so generously offered by an anonymous donor, has been matched.

A budget of \$240,000 was adopted. This represents a substantial increase over last year's budget. Part of the reason for this is the added cost of the Institute's expansion. In the fall of this year two additional instructors will be teaching at the Institute, bringing the total number of professors to six. The Board of Trustees, it may be noted, approved the recommendation that from three to five additional staff - members be appointed for the following academic year.

A new assistantship program was discussed and approved by the Trustees. This program will allow the Institute professors to select gifted students for research assistance. In this way the character of the ICS as a community of scholars will be further enhanced.

The Trustees took a break from their boardroom discussions to inspect a building — a prospect for the relocation of the Institute. Located near the university of Toronto, the building appears to present a meaningful possibility. The Trustees were much impressed and instructed the AACs staff to continue negotiations with the sellers.

Study conferences will be held again in various areas of North America. Discovery IV, too, will be conducted. The topic will involve Christian political activity — a timely theme in view of the 1972 elections scheduled in both Canada and the U.S.A.

The Trustees approved in principle a new organizational structure for the AACs. Several departments are to be constituted and reconstituted assuring a more effective and efficient operation.

(Prof.) John Van Dyk

Sjoukje Dykstra plans to end her ice-skating career

"I really think this is about enough. I've been on the ice since my sixth year and in the field of championships I've attained everything I've desired. Now for seven years I've been with the Holiday on Ice show. That adds up to 24 years on the ice. That ought to do it."

These words were recently spoken by Sjoukje Dykstra, a blond 29-year-old Frisian girl who during the last years has gained international fame as a figure skater. She has, in all, won 15 championships. Six times she was champion of the Netherlands, five times of Europe, and three times of the world. She climaxed her brilliant career as an amateur in 1964

when at the Winter Olympics in Innsbruck she carried off the gold medal. That same year she turned professional and joined the Holiday on Ice show.

"I have never, not even once, been sorry that I became a skater," Sjoukje remarked some time ago. "If I had the chance to do it all over, I would. When I started as a figure skater, I hoped of course to get to the top. But I never really expected to."

Asked about her future plans, Sjoukje said she was uncertain. "I may become a trainer, here or in some foreign country." There are rumors that the Frisian skating star is a good friend of Kossemeier, the man who does the donkey act in the Holiday on Ice show, and so she was asked how a possible marriage might affect her plans. "I'll see when the time comes," Miss Dykstra answered evasively. "That is really not an immediate problem."

Sjoukje, who has a typically Frisian family name, is also typically Frisian in appearance. She is tall, blond, and blue-eyed. Friends like her because of her enthusiasm, modesty, and naturalness. She comes from a family of many skating honors, namely the Veldstras of Aldtsjerk. Her own birthplace is Akkrum, where her father, Dr. L. Dykstra, was a physician for many years. She now lives in Amstelveen, Holland.

Dunwoody & Company

Chartered Accountants

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Abe Brouwer yn Canada

Lang om let is't ús slagge him hjir te krijen! De skriuwer en foardrager, dy't al langer as fjirtig jier syn wurk brocht hat. Hy sil fortelle en leze út syn nijste boek, dat dizze hearst út komt, "Fan juster nei hjoed" en stikjes út "De gouden swipe", "De nijboer fan Lycklama State — humor fan 'e fernerke" — ensf. Koartswil en earnst.

Derom, kom allegearre, op dizze unforjitlike jounen! Brocht troch it Frysk selskip fan Jarvis yn:

JARVIS — May 12
Community Hall.

STRATHROY — May 13
Colborne School.

WOODBIDGE — May 17
Chr. High School.

CALVINIST - CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
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DATA CENTRE

- April 28 Fine Arts Festival of the Guelph District Christian Schools, in the Memorial Hall University of Guelph, Ont. 8 p.m.
- April 29 "Spring Conference 1972" of the Classical Home Missions Committee in the "Riverside" Chr. Ref. Church, Wellandport, Ont. Three trained consultants as speakers and discussion leaders Lunch provided.
- April 29 Jubilee Spring Concert, North View Heights Auditorium, 550 Finch Ave., Willowdale (Toronto). 200-Member Mass Choir, directed by Joe De Vries.
- April 29 Toronto, Ont. Concert by Chr. Choirs and Chr. Music Soc. under the direction of Leendert Kooy, A.R.C.T.
- April 27, 28, 29 Hamilton District Chr. High School will present their annual play.
- May 1-May 27 Senior Art Majors Exhibition, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
- May 4 Annual membership meeting Assn. for Upholding God's Name. Free Chr. Ref. Church, Mohawk Road, close to overpass of 403, Ancaster, Ont. 8 p.m.
- May 6 Bowmanville, Ont. Concert by Chr. Choirs and Chr. Music Soc. under the direction of Leendert Kooy, A.R.C.T.
- May 8 Annual Conference Evangelical Theological Society, Wycliffe College, Sheraton Hall, Toronto. Speakers: Rev. J. Tangelder, Prof. Clark Pinnock, Mr. Graig Cook.
- May 9 Business meeting of the Canadian Fed. of Chr. Ref. Ladies' Soc. at 8 p.m. Chr. Ref. Church, Talbot St., London, Ont.
- May 10 6th Convention of the Canadian Fed. of Chr. Ref. Ladies' Soc., to be held at 10 a.m., Centennial Hall, 550 Wellington St., London, Ont. Speakers: Mrs. L. VanDellen, "Make me a channel of Thy blessing"; Mr. Jerry Jonker, "The daily work of 'The Back to God Hour'."
- May 12 Jarvis, Ont. Fryske Joun mei Abe Brouwer.
- May 13 Strathroy, Ont. Fryske Joun mei Abe Brouwer.
- May 17 Woodbridge, Ont. Fryske Joun mei Abe Brouwer.
- May 24 10.00 a.m. Hollandse Dag in York, Ont. Chr. Ref. Church. Speaker Rev. H. Numan of Hamilton, Ont.
- Aug. 18-26 Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.

REFORMED FELLOWSHIP SPEAKING TOUR

TEAM I: Rev. J. Hellinga, Rev. P. De Jong, Rev. L. T. Schalkwyk.
THEME: "How Dependable Is Your Bible?"

April 27 LONDON's First Christian Reformed Church (Talbot St.). (Combined with Ontario Music Festival.) At 8:00 p.m.

COMMUNICATION

The value of communications is no more evident than when this communication fails. When for instance for one reason or another the telephone is out of order we realize how valuable a telephone is, or when we have not read the newspaper for a few days, we feel isolated.

It is even worse when the communication fails between people of the same community. When parents cannot communicate with their children or when a minister cannot communicate with his congregation or when a teacher cannot communicate with his/her class, then the one as well as the other suffers. Parents who do not communicate with their children feel detached, but so do their children. A minister who does not communicate with his congregation feels frustrated, but so does his congregation. A teacher who fails to communicate with his class becomes a loner, but the students are also lost.

Communication is extremely important. Courses are even given on how to communicate. Man cannot live without it. Even children, although they may not realize it, try to satisfy their desire to communicate.

Take for instance television, which is pretty well the most attractive form of communication and see what it does. A professor at Harvard Business School has traced the influence of television on children and young people. He found that children in the second grade already begin to show a certain cynicism and before they reach the age of 16 many of them live in a world where illusion infests nearly every aspect of reality. A newspaper column recently wrote that by the age of 16 many boys and girls have witnessed 12,000 T.V. deaths.

One-quarter of all arrests, a FBI report says, now involve boys and girls under 15, and 40 per cent of all serious crimes now involve those under 18.

This shows clearly what communication is able to do. It is not the TV which is the culprit, it is what we do with the TV. Television in itself is not wrong. Sin is never in a thing, because a thing cannot sin. What man does with the thing, how man uses the thing, shows what sin is. What do I do with the things I have, with the talents I have, with the time I have, with the opportunities I have — do I use them for myself, for my sinful human desires, to please and to serve myself? The answer to that question determines whether I sin or not. Is not that what the apostle Paul meant when he said that "whatever does not spring out of faith is a sin?" (Romans 14:23).

We face a tremendous challenge here. We know that we all have to communicate: parents with children, pastors with congregations, teachers with students, husbands with wives, employers with employees, governments with citizens, — we all have to communicate. But in our communication it should become evident who we really are. For instance, parents do not really communicate when they only turn the knob of the television set off or when they only tell their children that we don't do certain things. Communicating is more than that. Another word for communication is sharing. If I really want to communicate with my children I have to show them that I love my Lord warmly and that my devotion to Him is genuine. And in my communicating with them I have to show that they also should be led by this warm love and genuine devotion. What ties the family together, should basically also for other forms of communication.

The whole world of communications should be approached in a positive christian way. This world is the absolute domain of our Savior, which is not a dogma of the mind only, but also a living reality and experience. In other words, in our communications we have to show who Jesus Christ is, in the intimate circle of the family as well as in the wide world around us.

D.F.

Book Review

BIOLOGY.

A search for order in complexity, prepared by the Textbook Committee of the Creation Research Society. Editors: Prof. John S. Moore and Prof. Harold Schultz Slusher. Zondervan, Grand Rapids. 1970.

DARWIN RETIRED

An Appeal to reason by Norman Macbeth. Gambit Inc. Boston. 1971.

Two books to be very thankful for; the first one written by a group of believing christians (and, in my view, a must for our Christian High Schools); the second one written by a man who emphatically does not appeal to any christian principle but only to reason, to common sense; to a certain extent this is a weakness of this book; and to a certain extent it is an asset, because nobody can accuse the author that he condemns Darwinism because of some religious 'prejudice'.

BIOLOGY has been written by a team of American scholars (I counted 21 of them), of which I want to say three things: they profess to be christians; most of them are professors in biology; and the third thing I want to say is only this cry of my heart: why was such a book not written tens of years ago already by some professors of our Christian University (the Free University of Amsterdam) or of our Calvin College?

I make this last remark because it is a very easy job for those last-mentioned professors to sit on the fence and to make some critical and probably relevant remarks about some flaws in this book; they will be able to do so, without any doubt, and I am the last man to do something of the kind because I am aware of the truth that the cobbler should stick to his last.

But this beautifully edited book (the abundant illustrations are a feast for the eye) is the first Christian text-book for biology that came to my attention on this continent, and it is long overdue that we can offer our students such a book that wants to honor the Creator of all things in the first place, and claims to have an up to date scientific character in the second place.

As is expressed in the Preface: "The preponderance of evolutionists in the present-day scientific and educational establishments has led to an effective monopoly of evolutionist opinion in modern textbooks. Thus a great need exists for an introductory biology textbook that will both serve effectively in teaching the actual facts of biologic science and will also acknowledge the creation concept as the most acceptable underlying explanation of these facts."

And further, from the same Preface: "We hope this approach will commend itself first of all to the many private schools seeking to maintain an educational philosophy and methodology consistent with Christian perspectives. We trust it will also be of interest to

public school systems desiring to develop a genuine scientific attitude in their students, rather than an artificially-induced evolutionary world-view."

It is impossible for me to relate the rich contents of this book, counting no less than 548 pages. If anyone would assume that it is nothing but a kind of explanation of Biblical data with some additional biological material, he would be badly mistaken. This book is from the beginning to the end a text-book on Biology; it presents also a fair treatment of all the givens (fossils, descriptions of so-called 'pre-historic men') which have been used to construct the theory of evolution. References to the Bible are even an exception. However, the authors never hide their conviction, that God is the Creator of heaven and earth who in His providence takes care of everything. I regret the fact that there was not such a book available when I was a student.

The second book: DARWIN RETIRED, is most interesting precisely for the reason I mentioned: the author is not a professing christian, he makes the impression of being a sceptic who has no theory of his own. During a long illness he became interested in Darwinism, and he studied the Darwinistic theory of evolution for many years; and he found out so many flaws in that theory that he could not believe it any more, neither any theory of so-called neo-Darwinism (as for instance defended by the famous Prof. G. G. Simpson) and this book has been written by him in order to give an account of his feelings, to show most clearly why this theory does not accord with the laws of sound reasoning.

A most interesting book! Prof. Karl Popper (a well-known philosopher of the University of London) wrote about it: "An excellent and fair, though unsympathetic retrieval of Darwin. I regard the book as most meritorious and as a really important contribution to the debate, a truly valuable book."

From the many notes "I took from this book I mention only some at random. On p. 15 the author discusses the well-known genealogy of the horse (from the tiny *Eohippus* to the modern *Equus*); many modern text-books show an exhibit of the supposed evolution of the horse as it has been set up in the American Museum of Natural History. But the most qualified modern biologists don't believe any more in this so-called proof of evolution; one of them, Prof. Hardin, wrote: "As more fossils were discovered, the chain played out into the usual phylogenetic net, and it was all too apparent that evolution had not been in a straight line at all, but that (to consider size only) horses had now grown taller, now shorter, with the passage of time."

Mr. Macbeth, the author of the book under consideration, found however, that this same horse story (as an irrefutable proof of evolution) was told again in a textbook published in 1962 and written by the geology-professor Matthews of Texas. He wrote about it to Prof. Matthews and he got the following answer: "The audience for whom this book is intended has very little scientific background and it is for that reason that the material is handled as it was. In more technical discussions, of course, we consider the approach suggested by Professor Hardin."

Macbeth speaks here rightly of a double standard and he mentions

more examples of the same kind.

He elaborates also on the fact that Darwin, and also his present-day successors, very easily could show *micro-changes* in the history of living beings, but that their conclusion, that for that reason there also must have been *major changes* is unproven and unprovable.

And he calls it a *break-down* of Darwinism that it can by no means explain the origin of complex organs (as for instance the *eye*; or the very complex instrumentation of sea slugs).

He points to the fact the our globe shows many signs of recent *catastrophes* which dogmatically are denied by Darwin and his successors; dogmatically, because, as the author shows very clearly, Darwinism has become (in the mind of many) a *kind of religion*.

Most interestingly is what he shows on p. 156: a renown biologist Prof. Goldschmidt asks 17 questions to his fellow-evolutionists about facts which challenge the idea of a step-by-step evolution, and none of these questions can be answered.

This book is very important.

Some years ago I read the book of R.E.D. Clark: *Darwin, before and after* (1967) which was fascinating reading, showing the spiritual climate in which Darwin worked and the religious motives which made clear that his work met with general acclaim.

The book of Macbeth, written without any intention to defend the position of special creation, is a welcome addition to the book of Clark.

It is so very important, because many Reformed scholars in our time, headed by Prof. Kuitert, take the position, that evolution is a scientifically proven fact; that only some very old-fashioned fundamentalists want to take issue with that proven fact; and that for that reason we should start reading Scripture with new eyes. Anyone who has been attracted by this new way of thinking should read, without any bias, the book of Macbeth.

Louis Praamsma

Evangelicals Riding Crest in National Book Sales

New York (EP) — A poll of large publishers, denominational houses and independent firms shows that Americans today are buying books that stress personal religious faith amid everyday problems, and that evangelical books are logging the lion's share of sales.

Writing in the copyrighted March 1972 issue of *Christian Herald*, Jo-Ann Price says publishing executives in her informal poll told her readers "want to be inspired."

Doubleday's editorial director Alex Liepa pointed out that "most people are seeking some spiritual comfort in religion, and the evangelical books are obviously more likely to offer such comfort than books written by people who either say God is dead or that Jesus was a political revolutionary."

Author Price said her survey revealed that the popularity of highly personalized testimonials to the Christian faith has meant better business for evangelical houses than for liberal denominations. A poor showing was made for theology books by and for theologians. The lowest mark went to liberal scholarly theology.

Richard Baltzell, editorial director of Fleming H. Revell Co., noted that celebrities tend to be more widely read than people who are authors only.

All agreed that modern versions of the Scriptures, Bible aids, references and atlases continue to sell well. The American Bible Society's Good News for Modern Man and its Today's English Version, became the all-time best-selling paperback in May, 1971. By October, Good News had climbed to 30 million in sales. A month later it had sold a million more. The Living Bible sales now stand at nine million.

Word Books' Floyd Thatcher warned: "We cannot respond to this receptivity with a warmed-over rehash of jargon and cliché-ridden trivia."

The third day . . .

When the Lord created the trees
He made them surpassingly beautiful.
A single tree stood in a meadow
Of a hills surrounded valley.
The tree was good and strong,
Its trunk, pale grey.
As is the colour of beechtrees generally.
There was nothing but nobility.
The first tier of rounded branches
Had grown to fantastic shapes.
Stretching forth in all directions.
Yet, a beautiful order prevailed.
Standing alone, it had humility.
It didn't know if you looked at it.
Neither could it take interest in you.
That's how the trees were made,
They do not respond.

And yet. . .

An East wind would come.
Very gentle it would touch the top branches.
Then coming back more strongly
Every leaf would tremble.
At the touch of the wind.
There is no sound in the earth,
Comparable to the sound of rustling leaves.
Nor the play of light and shadow
To the point of frivolity.
Sometimes the wind would come
Bringing clouds with it.
Drops of rain would fall on the leaves,
And linger for a moment.
The wind, as if jealous,
Would shake the branches
And the raindrops would fall to the ground.
Then the East wind would go away,
Sometimes for many days.
And the tree would stand alone,
Silently — as if waiting for something.

When the Lord created the trees,
He made them surpassingly beautiful.
And God saw that it was good
And the evening and the morning —
Were the third day.

Ray Koning.

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THE BACK TO GOD HOUR
OF THE CHRISTIAN REFORMED CHURCH
Dr. Joel Nederhood, Radio Minister.

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Calgary—CHQR	8:30 p.m.	810	Brampton—CHIC	7:30 a.m.	790
Camrose—CFCW	6:45 p.m.	790	Brantford—CKPC	10:15 p.m.	1380
Drumheller—CJDV	11:30 a.m.	910	Cornwall—CJSS	9:00 a.m.	1220
Edmonton—CHQT	8:30 a.m.	1110	Ft. Frances—CFOB	10:30 a.m.	800
Edson—CJYR	10:00 a.m.	970	Hamilton—CKOC	7:00 a.m.	1150
Lethbridge—CHEC	8:30 p.m.	1090	Kingston—CKLC	10:05 a.m.	1380
Peace River—CKYL	7:00 p.m.	610	Ottawa—CKPM	8:00 a.m.	1440
BRITISH COLUMBIA			Owen Snd.—CFOS	1:30 p.m.	560
Abbotsford—CFVR	11:30 a.m.	1240	Pembroke—CHOV	(Wed.)	
Burns Lake—CFLD	1:00 p.m.	1400			
Duncan—CKAY	7:30 p.m.	1500	Peterbor.—CKPT	8:30 a.m.	1420
Gr. Forks—CKGF	9:30 p.m.	1340	Sarnia—CHOK	8:30 a.m.	1070
Langley—CJJC	10:05 a.m.	850	St. Cathar.—CHSC	8:30 a.m.	1220
Osoyoos—CKOO	9:30 p.m.	1240	St. Thomas—CHLO	4:30 p.m.	1570
Penticton—CKOK	9:30 p.m.	800	Stratford—CJCS	1:00 p.m.	1240
Smithers—CFBV	1:00 p.m.	1230	Thunder Bay—CJLX	9:30 a.m.	800
Terrace—CFBK	(Wed.)		Toronto—CHIN-FM	8:00 a.m.	
					101 MHz
Vancouver—CKVN	9:30 a.m.	590	PRINCE EDWARD ISLAND		
Vernon—CJIB	10:00 a.m.	940	Charlottetown—CPCY	9:30 p.m.	630
MANITOBA			QUEBEC		
Alton—CFAM	9:30 a.m.	950	Montreal (Verdun)—		
Steinbach—CHSM	9:30 a.m.	1250	CKVL	8:30 a.m.	850
SASKATCHEWAN			NOVA SCOTIA		
Prince Albert—CKBI	3:00 p.m.	900	Halifax—CJCH	9:00 a.m.	920
Regina—CJME	9:00 a.m.	1300	Kentville—CKEN	7:05 p.m.	1350
NEW BRUNSWICK			Middleton—CKAD	7:05 p.m.	1490
Fred'ton—CFNB	10:30 a.m.	550	Sydney—CJCB	10:15 a.m.	1270
			Windsor—CFAB	7:05 p.m.	1450



CARL F. H. HENRY NEARS 60, SEES '73 AS EXCITING YEAR

ARLINGTON, Va. (EP) — million-miler in terms of air travel. Next Spring he is to address heavy vocational commitment to Christian education, evangelism and social justice — sees 1973 as a year of remarkable coalescence for concerns to which he has devoted 40 years of energy.

Dr. Carl F. H. Henry became a convert to Christ as a Long Island newspaperman in 1933, and has written and edited nearly three dozen books on recent religious trends. Although he will mark his 60th birthday on January 22 next year, Henry says he is "just now finding his best stride" and that his most significant evangelical contributions hopefully "still lie ahead." That is a noteworthy prospect from one who served as founding dean of Fuller Theological Seminary, founding editor of Christianity Today magazine, and as a founding director — and currently president — of the Institute for Advanced Christian Studies.

Henry's schedule is awesome. Besides fall semester duties as professor-at-large at Eastern Baptist Theological Seminary, he is in wide demand as a university and college speaker. This summer he leads the 1972 Evangelical Seminar to Europe and Bible Lands and teaches a three-week course at Hong Kong Baptist College, on the periphery of the opening mainland Chinese frontier, on "Christian Thought and Communication." Eastern Seminary declined to release him for World Vision pastors conferences this fall in Ceylon, Uganda and the New Hebrides. He is well on the way to being a

A buoyant scholar, who says that "ideas are my platform," Henry has been called "the thinking man's Billy Graham." The famous evangelist and the theologian have known each other since student days at Wheaton College, and Graham served as honorary chairman of the 1966 World Congress on Evangelism in Berlin of which Henry was chairman. Not a few observers consider Henry the most formative intellectual influence in Protestant evangelical circles during the present generation. In his *History of American Christianity*, H. Shelton Smith reprints Henry's essay, "Dare We Revive the Modernist - Fundamentalist Controversy?" as one of the shaping essays of the American religious outlook.

The "remarkable coalescence" that 1973 portends caps Henry's triple interest in evangelism, in social concerns, and in the educational arena.

Key '73 is the slogan under which some 150 American denominational and church agencies are cooperating in a coordinated evangelistic thrust across the nation. The original impetus came from an article Dr. Henry wrote in Christianity Today titled, "Some- how, Let's Get Together."

Inspectors Protect the Consumers

(Special to Canadian Scene from the Canada Department of Consumer and Corporate Affairs.)

Merchants in general are honest, but offences are committed from time to time. Specially trained inspectors work out of twenty-eight major centres in Canada to enforce regulations designed to ensure that weights and measures are accurate, that grading and labelling are truthful, and that fraud and deception are controlled so that consumers can get true value for their money.

If a retailer sells beef liver as calf's liver, he is committing a serious marketing fraud. If a merchant adds any colour to ground beef or if it contains an excessive amount of fat, he usually ends up in court. If products being sold don't meet the weight or volume designations with which they are marked (such as a rib of beef marked 5 lbs. which in fact weighs only 4½ lbs.) action will be taken against the seller.

All fresh fruit and vegetables, poultry and dairy products and other foods are examined to see that they conform with specified grade, quality and compositional standards.

Weighing and measuring devices, including store scales, gas pumps, and fuel oil tank trucks, must conform to standards.

establishing billed price, are inspected regularly. All electricity and gas meters are inspected for accuracy on a rotating schedule. Products such as precious metals, furs, and time pieces, are inspected for correct marking of material content.

Offences

The laws provide penalties for merchants whose merchandise does not meet the requirements. If, however, an inspector finds a minor violation, he will issue a verbal warning. For a merchant who continues to disobey, the inspector may send an official warning letter. If a merchant is an habitual offender or is deliberately defrauding the consumer, the inspector recommends prosecution. Any inspectors can order a product to be regraded, relabelled or repacked or can detain food products so that they cannot be sold.

Under the Hazardous Products

Act, products ranging from toys to cleaning fluids are sampled for examination to determine if they comply with the regulations. Inspectors are responsible, particularly in the matter of mandatory fibre content labelling, for ensuring that textile products meet the requirements of the Textile Labelling Act.

Recent legislation in *Packaging and Labelling* will call for inspectors to ensure that full and factual information appears on labels of both food and non-food products.

Shoppers might not even notice an inspector while he is working in a store. The only evidence of his visit is the coloured seal stuck to the scales of the retailer. The same round seal will appear on gas pumps that have been certified.

Information on buying by grade is available from the Canada Department of Agriculture.

DISCONTENTMENT IN MARRIAGE

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain

Our subject for today is "Discontentment in Marriage." I've been asked to talk about this subject in a letter that I received, in fact, in two letters that I received during the last few weeks. I'd like to read a few passages from one of these letters: "Until five years ago our marriage seemed better than most; it lasted for twenty-five years. We had many common interests and we had mutual respect and affection for each other, and then discontent arose in my husband. He said that everything that I had done had been wrong, that his expectations of me arose far above what I could produce. He expected life to be a constant matter of satisfying him. I can't take it any longer. No woman can possibly take such a strain and abuse, of unmet expectations and constant comparisons with other marriages. We have already proven what we are by our life as individuals, and I have no desire to go back to my twenties. I believe I've done a good job to keep up myself and my home. What makes a person in middle age expect the unattainable?" The other letter had much the same spirit in it, and emphasized just a bit more the fact that the husband of about twenty years of marriage was constantly making comparisons with the kind of marriage that was found in the neighbourhood, particularly among the younger couples. Now to my mind this discontent or dissatisfied couples in marriage, or an individual in marriage who is dissatisfied, is liable to give all kinds of excuses and, of course, women do the same thing to their men at times. They may say that the husband or the wife are not as active as they were before; they used to get out much more and now they are far more ready to sit at home and watch T.V. or doze off on the davenport. Some of the zip and some of the glamour of life is gone, and this creates feelings of being dissatisfied.

Then also in some of the letters that I received mention is made of the fact that men are in that dangerous age; they refuse to feel that they are becoming older. They find satisfaction in some younger girl. And this has become almost a national disgrace among the leaders in government and in the entertainment field, when men of sixty or seventy marry girls in their twenties. To me it always looks like an old man who is trying to prove his youth, and it's ridiculous to try to prove something that isn't really there. And, of course, you may well have noticed a lot of these marriages of old men and young girls just don't last. After all, they are not particularly satisfying to a young person when they are married to an old man, unless they are looking for a sugar daddy or for someone that they can take care of, and then they could better take up nursing than to get married to an old man. Basically underneath it all there is a lack of adjustment to each other, and I think here both are at fault. I dare say that the person who wrote this letter, the wife who wrote it, is just as much at fault as is her husband. After all, these situations are never a one-way street. No matter how long we are married, no matter how many years we spend together, we have no right to take the other for granted. Marriage is something that you keep on working at, and as soon as you stop doing that and you just sort of take each other for granted, you are going to find that this kind of discontent settles over the family and there is always the danger that the one begins to complain about the other.

Another factor that is involved in all this is the fact the people are not as considerate of each other as they ought to be. I think in many marriages today there is a lack of consideration. There are going to be a certain number of incompatibilities in all of our marriages. We can hardly expect when two people are brought together at the marriage altar that when these people move together in the same house, and they live together twenty-four hours of the day, and they live together for a number of years that everything is always going to go smooth, that there are going to be no struggles. I rather like the book "The Intimate Enemy" because of the fact that it stresses the fact that

Pastoral Counselling

there can be fighting between husbands and wives, but he does warn very much against dirty fighting, for dirty fighting means that you are taking advantage of another person. But to have an argument, to have a difference of opinion, to discuss things and not be able to come to an agreement; this is normal, and this is something that you can expect when two people are together. For if there are no arguments and no discussions it would mean that the one is being completely dominated by the other. Or, possibly the one just doesn't talk and just lets the other person babble on.

Only those who approach marriage with a thought that they must be considerate, that they must adjust, that they must learn to live with the other person's failures, as well as the other person's successes, only these are going to live together happily all throughout life's journey. And there are many things that happen when people become a bit older. We're not quite as vivacious as we used to be. Possibly we put on a little bit too much weight in certain places. Or, we are not as active as we were once upon a time. Possibly we become a bit too serious in the way that we look at life. You know what people are talking about as far as the generation gap is concerned. The one looks back at life and sees all of the experiences through which they have gone, the hardships they have endured, and the difficulties they face, while a young person doesn't know about these things; he only dreams of the future as rosy and marvellous all the time. When you get older you have a different perspective of living; your pace becomes a bit slower, and it's good that it does because our bodies just can't take the fast pace of humans.

I do feel that people make a tragic mistake when they begin to make comparisons. Whenever you compare your marriage to that with the people next door or of your brother-in-law or sister-in-law, you're making a tragic mistake. You don't know what goes on in the hearts and in the minds of people. People don't show their worst side when they are visiting together or when they talk over the back yard fence, because there are often in these homes, that we think are so beautiful and so ideal, many things that are discouraging and that do not lead to the best kind of harmony. We never quite know what other people go through unless we walk for a mile in their shoes. And this is the kind of comparison that we have no right to make. There has never been a perfect marriage, and I don't believe I would care to live with a perfect wife. I don't hope that she expects me to be perfect, because, after all, if we have to live with somebody who is perfect we just wouldn't be able to make the grade. The thing is that when we look at each other and when we see each other's failures, and each other's faults, in love we can overlook the faults; we can see the good points. We can point out the failures of our mates, but at the same time we remember that they also have a certain amount of strength and courage and I think it's a good thing for us to say when we reach an anniversary, "I can't always understand how you can live with somebody like me year after year and do it so graciously." This I think is the attitude by which we approach each other. Then we will not be guilty of taking each other for granted, but we will be able to see life as it really is. It's a matter of adjustment.

The Apostle Peter who tells us that in our marriage relationships we need to be considerate of each other, and Christian consideration requires not only love, but also grace. Not only the fact that we get back what we give, but that we can give more than we get; because of the fact that in grace we can overlook the other person's failures and mistakes and we can forgive them and we can forget. Learn to adjust, because as a Christian we find in marriage that high sense of joy only when we grow and grow closer together as we become stronger in our faith and as the years roll on.

There's a little poem by Bishop Oxenham that I like very much: To every man there openeth a way, and ways, and a way. And the high soul climbs the highway and the low soul gropes the low, and in between on the misty flats, the rest drift and fro. But to every man there openeth the high way and a low, and every man decideth the way his soul shall go.

Let's Play Chess

Editor: Charlie Hess

SOLUTIONS OF THE PROBLEMS IN FEBRUARY

- #476 (Chepizkny) 1. B-K3, thr. 2. B-N6ch, R-QB2; 3. NxNP mate. Variations:
a. 1. —, K-B2; 2. B-N6ch, KxB; 3. N-QN5 mate
b. 1. —, RxB; 2. Q-QB8ch, K-K2; 3. N-KB5 mate
c. 1. —, N-QB5; 2. Q-K8ch, K-B2; 3. NxN mate
A fine problem!
- #477 (Mach) 1. Q-QN5, thr. 2. Q-Q3 mate.
#478 (Smook) 1. B-Q3, thr. 2. Q-N1 mate. Solved by all!
#479 (Loyd) 1. Q-QR5 waiter. Solvers were full of praise for this one!

DUTCH

- 476 1. Le3, dr. 2. Lb6sch, Tc7; 3. Pb7: mat
1. —, Kc7; 2. Lb6sch, Kb6; 3. Pb5 mat
1. —, Te3; 2. De8sch, Ke7; 3. Pf5 mat
1. —, Pc4; 2. De8sch, Kc7; 3. Pc4: mat.
- 477 1. Db5, dr. Dd3 mat. 478 1. Ld3, dr. 2. Dg1 mat. 479 1. Da5 tempo.

THE FEBRUARY LADDER

Names	Problems & Points	Sub-total	Previous Total	TOTAL
	476 477 478 479			
	Max. 3 2 2 2	9		
Dr. A. W. VandenBorn, Edmonton, Alta.	— 2 2 2	6	74	80
G. C. Lok, Vancouver, B.C.	— 2 — —	2	77	79
B. Dikland (I), Brockville, Ont.	2 2 2 2	8	53	61
A. Schuitema, Gorrie, Ont.	2 2 2 2	8	52	60
H. R. Los (I), Windsor, Ont.	2 1 2 2	7	49	56
J. VanderWekken, Clive, Alta.	— 2 2 2	6	38	44
B. Kobes (III), London, Ont.	3 2 2 2	9	29	38
H. Geerloff, Calgary, Alta.	3 2 2 2	9	16	25
A. Bruinsma (III), Chatham, Ont.	3 2 2 2	9	15	24
A. Renema (III), Duncan, B.C.	— 0 2 2	4	19	23
J. H. VanderGeest, St. Thomas, Ont.	2 2 2 2	8	5	13
J. VanderWal, Pullman, Wash., USA	3 0 2 2	7	New Welcome!	7
T. Bakker, Winnipeg, Man.	2 0 2 0	4	2	6
E. Boorsma, Milton, Ont.	2 0 2 0	4	New Welcome!	4

REMARKS

We have quite an impressive ladder this time! No winner as yet, but no less than two newcomers and three perfect scores this month. Hearty welcome to climbers J. VanderWal and E. Boorsma. The top seems to be far away, but don't forget that getting fully at home in the contest will take a few months. The total result of 91 out of a maximum of 126 shows a very good pass. Two tough three-movers a months for the veterans plus two two-movers to encourage the beginners will do for a while, starting in May. People within reach by the Guelph TV station should make sure to follow the special chess program, given by Dr. Rodger Smook of Guelph every night, early in the evening. At this moment I have no exact information at hand. Every interested chess player out there may try to get it himself. I would gladly welcome any report on this unique "CHESS ON TV".

EEN VERBLIJDEND BERICHT

Vervreemding is een dodend iets. Het komt niet plotseling, maar schoorvoetend en daardoor hebben wij niet altijd door hoe fnuikend vervreemding werkt. Het kan beginnen met een klein, onopvallend verschil van inzicht of opvatting, maar als het niet tijdig wordt onderkend kan het uitgroeien tot een definitieve verwijdering van hen, die bij elkaar horen. Wij hebben hier bewijzen genoeg, maar ook en vooral als wij terugdenken aan Nederland. Wat er in de laatste vijftig jaar daar niet vervreemd is van elkaar, is bijna onbeschrijfelijk. Maar die ervaring schijnt ons niet veel te leren. Wij gaan rustig door met het uitwerken van onze verschillen en wij laten die rustig uitgroeien tot onoverkomelijke obstakels.

Of vergissen wij ons nu?

Regelmatig krijgen wij berichten door van de activiteiten aan de Vrije Universiteit. Doorgaans zijn dit berichten van promoties en benoemingen. Maar af en toe komt er iets anders door, wat onze bijzondere aandacht vraagt. Zo kwam er kortgeleden een bericht door, dat het College van directeuren van de Vrije Universiteit besloten had om aan dr. J. Schelhaas Hzn. op zijn verzoek toe te laten als privaat docent bij de faculteit der godgeleerdheid om onderwijs te geven over in nader overleg vast te stellen capita selecta uit de exegese van de Heilige Schrift.

Een ieder die een klein beetje op de hoogte is gebleven van het kerkelijk leven in het oude vaderland, weet dat dr. Schelhaas een der vooraanstaande mannen is uit de kring van de "verontrusten". Dr. Schelhaas is thans emeritus-predikant van de gereformeerde kerk van Amsterdam-Nieuwendam en een bekend tegenstander van de "nieuwe theologie".

Tenzelfdertijd heeft het college van directeuren van de V.U. ook een dergelijk verzoek behandeld van dr. M. J. Arntzen, maar dit verzoek is afgewezen. Wij laten deze afwijzing, alsook de gronden daarvoor, nu rusten. Daar zou waarschijnlijk afzonderlijk wel iets van te zeggen zijn. Voor dit moment willen wij alle aandacht vestigen op het toelaten van dr. Schelhaas als privaat-docent aan de Vrije Universiteit. "Dat mag wel in de krant" en daarom zetten wij het nu in de krant, want wij zijn zo optimistisch om dit als een belangrijk en verblijdend verschijnsel te zien. Een vriendelijke lezer, die ons dit bericht tevens toezond, schreef er bij, "Might this be a solution for theological schools on this side of the ocean?" Wij zouden dit laatste niet als een vraag, maar als een bewering naar voren willen schuiven.

Wat men ook van Nederland of van de "nieuwe theologie" of van de verontrusten wil zeggen, uit dit bericht blijkt, dat zowel dr. Schelhaas als de directeuren van de Vrije Universiteit niet aan de vervreemding hebben willen meewerken. Daarvoor verdienen zij een welgemeend compliment en daarvoor zij dank gezegd aan God.

En wat die vraag betreft of dit niet de oplossing voor theologische scholen aan deze zijde van de oceaan zou moeten zijn, daarover heeft heus niet zo veel aarzeling te bestaan. In de laatste vijftien tot twintig jaar hebben wij het ontstaan en de groei gezien van een aantal christelijke (niet alleen theologische) onderwijsinstellingen. Meermalen hebben wij de indruk gehad dat naast de hoge idealen die er bij deze instellingen was, er tevens een concurrentie-geest merkbaar was, die niet erg in lijn was met de christelijke principes. Wij beseffen heel goed, dat dit gemakkelijk kan groeien, maar als ik warm loop voor mijn school omdat het mijn school is, ben ik op de verkeerde weg. Dan is God niet meer mijn doel, maar ikzelf of mijn vereniging.

Wij zijn dankbaar voor het bericht uit Amsterdam en wij hopen van harte dat het navolging zal vinden, ook aan deze zijde van de oceaan.

D.F.

RAPPORT UIT OTTAWA

door Norman Campbell,
Parliamentary Press Gallery.

(Canadian Scene) — De Regering heeft op het ogenblik geen plannen om veranderingen aan te brengen in de Wet op de Immigratie, en zeker niet om gedurende de huidige zitting van het Parlement nieuwe wetten op dit gebied te introduceren.

Dit werd ons gezegd door een goed ingelichte bron, welke Canadian Scene vertelde dat het verstandig zou zijn om aan te nemen dat men nog niet klaar is met de nieuwe wetsvoorstellen, en dat er geen nieuwe principes zijn die in de bestaande wetgeving zullen worden opgenomen.

Als er een verkiezing plaats vind in 1972, zoals algemeen wordt aangenomen, dan wordt de immigratie-wetgeving een taak van het nieuwe Parlement en de politieke partijen krijgen dan dus gedurende de verkiezingscampagne de gelegenheid de kiezers van hun standpunt op de hoogte te brengen.

Er wordt in Ottawa algemeen aangenomen — hoewel niemand dit ronduit zegt — dat het huidige niveau van werkloosheid in Canada er toe heeft geleid dat men minder geïnteresseerd is in immigratie. Het oude geloof dat immi-

granten betrekkingen bekleden die anders door Canadianen zouden worden bekleed, bestaat nog steeds, ondanks het feit dat economen beweren dat immigranten meer betrekkingen creëren dan zij bekleden. Ondanks dit staat het als een paal boven water dat geen enkele Regering graag met een verkiezingscampagne begint, waarin een grote toevloed van immigranten verdedigd moet worden in een tijd van een grote mate van werkloosheid.

Z.E. Robert Andras zei onlangs in Winnipeg dat Frans Canada er de oorzaak van is dat wij bestaan als een onafhankelijke natie en dat zich thans een nationale identiteit aan het ontwikkelen is in Canada. Frans Canada heeft een sociale en politieke revolutie in de rest van Canada teweeggebracht. "De politieke en sociale banden die er de oorzaak van waren dat Canada in belangrijke mate een Angelsaksische maatschappij bleef zijn door de Franse zaak als het ware losgeraakt," zo zei hij. "Diezelfde banden maakten het ook voor andere ethnische groepen onmogelijk als gelijkwaardige burgers deel te nemen aan het Canadese maatschappelijke leven."

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VAN DOMINEES EN GEMEENTEN

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door JOHN DE HAAS

De jongere professors

Als de Christelijke Gereformeerde Kerk van de vorige eeuw het jaar 1880 nadert, dan wordt het professoren-college aan de Theologische School al aardig oud. De docenten Brummelkamp en Van Velzen beginnen de gevolgen van het klimmen der jaren te gevoelen en willen wel van een deel der colleges worden ontheven. En als dan de Synode van 1882 wordt gehouden, worden er niet minder dan drie nieuwe docenten benoemd.

Het is dan een tijd, dat langzaam maar zeker de Afgescheidenen zich meer gaan openstellen naar buiten. In de Hervormde Kerk wordt de strijd voor Kerkherstel gestreden, later zou deze uitlopen op de Doleantie. Doch de invloed van deze strijd bespeuren we ook binnen de Chr. Geref. Kerk. De invloed van Dr. A. Kuypers wordt gaandeweg groter, niet alleen in de Kerk, doch ook in de staatkunde, in de politiek. Men wordt zich bewust van de roeping van de Christen op dit terrein. De Christelijke Gereformeerden gaan meedoen. Hadden dezen zich jarenlang beziggehouden slechts met en voor eigen kring en eigen Kerk, dat wordt nu anders. En dat spiegelt zich duidelijk af in het leven van de drie docenten, in 1882 door de Zwolse synode benoemd.

In een vorige schets hebben we reeds gereleveerd het ontslag van Docent Steketee door de Synode. Voor de arbeid aan de School worden nu aangewezen Dr. Herman Bavinck, Lucas Lindeboom en Douwe Klaazes Wielenga. Enige jaren tevoren, in 1875, was reeds benoemd Maarten Noordzij.

Over deze en over Lindeboom willen we nu iets vertellen. Niet alleen, omdat hun ambtsperiode voor het grootste gedeelte parallel heeft gelopen, maar ook, omdat in vele opzichten hun opvattingen en inzichten met elkaar overeenstemden. Niet het minst hierin, dat beiden in de moeilijkste periode, die de Theologische School heeft doorgemaakt, pal hebben gestaan voor het beginsel, dat de opleiding van toekomstige dienaren des Woords "voor de Kerk", ook "door de Kerk" moest geschieden. En ze hebben daarvoor veel tegenkanting en ook smaad moeten verduren.

Maarten Noordzij was afkomstig uit de kring der Kruisgemeenten. Hij was in 1840 geboren; toen behoorden zijn ouders nog tot de Ned. Herv. Kerk. Doch dezen waren het lang niet eens met de prediking, die toen te Rotterdam, waar het gezin woonde, te horen was en daarom gingen zij meestal ter kerk bij oefenaar C. van den Oever, die later predikant is geworden en over we we enige weken geleiden hebben verteld. Doch Maarten moest worden gedoopt en naar verluidt stelde vader Noordzij vóór de doop de voorwaarde, dat hij niet behoefde te antwoorden op de doopvragen. Hij kon n.l. niet toestemmend antwoorden op de vraag of hij de leer, welke in de Christelijke kerk "alhier" werd geleerd, beleeft de waarachtige en volkomene leer der zaligheid te wezen.

Het was deze man dus wel ernst met de opvoeding van z'n kinderen, wat ook wel hieruit bleek, dat hij een der eersten in Rotterdam was, die zijn zoon naar de pas opgerichte Christelijke school zond. Met nog acht andere kinderen ontving de jonge Maarten dat onderwijs in een huiskamer.

Vele gevaren heeft hij in zijn jeugd doorstaan, vooral van het water. Enkele malen verdrong hij bijna. Het water had in het verleden reeds zware verliezen aan de familie Noordzij toegebracht: in één nacht waren zes broers en de vader van Maarten vader verdrinken. Ook werd de jongen eens door kermisreizigers gestolen, maar weer teruggebracht. Een andere maal kreeg hij een vreselijke hersenziekte.

Toen hij elf jaar was, verhuisde het gezin naar Vlissingen, waar de knaap verder opgroeide. Zijn vader was onderling bij de Kruisgemeente, waar wat later Ds. Gispens predikant was. Deze werd Maartens geestelijke vader. Hij openbaarde aan hem zijn begeerte om predikant te worden, doch de geldmiddelen ontbraken. Doch ziet, in die tijd redde vader Noordzij de bemanning van een gestrand schip en ontving voor deze daad de benoeming tot ridder in de Orde van de Nederlandse Leeuw, benevens een som gelds. En daarvoor kon Maarten gaan studeren te Kampen.

In 1867 werd hij predikant, eerst te St. Anna Parochie, later te Heerenveen en te Schiedam. Hij werkte hard. Zo was het hem b.v. niet teveel, om te Schiedam na middernacht nog catechisatie te geven aan diegenen, die anders daarvoor geen tijd konden vinden. Men leefde nog niet in de tijd van acht uur, doch van twaalf tot vijftien uur per dag werken!

Zoals gezegd, hij werd in 1875 docent aan de Theologische School en kreeg daar het onderwijs in de Oud-Testamentische vakken toegewezen. En zeven jaar later kreeg hij dan Lindeboom naast zich als collega.

Was het leven van Noordzij vóór hij zijn studie te Kampen aanving nogal bewogen geweest, terwijl het daarna in wat rustiger wateren was gekomen, bij Lindeboom krijgen wij de indruk, dat de felle bewogenheid juist is begonnen, nadat hij tot predikant was bevestigd.

Geboortig uit een stoer Afgescheiden geslacht te Zwolle, werd hij een jaar eerder dan Noordzij predikant. Toen hij candidaat werd in 1866, ontving hij drie beroepen: Gouda, Winterswijk en 's Hertogenbosch. Hij nam het laatste aan; hij kreeg er het kleinste tractement, want de gemeente daar was de kleinste en armste van de drie. "Daar ben ik het meest nodig," zei Lindeboom, en hij ging er heen. Hij beschouwde geheel Noord-Brabant en Limburg als zijn werkterrein. Het evangelisatiewerk werd krachtig aangepakt. Door straatprediking en leeuverspreiding werden velen tot de gemeente gebracht en toen hij in 1873 afscheid nam om naar Zaandam te vertrekken, was de gemeente tot grote bloei gekomen. In mei 1872 was hij beroepen geweest tot "reizend predikant in dienst der Inwendige Zending voor Utrecht en Noord-Holland", waarvoor hij had bedankt. Doch toen enkele maanden later de gemeente Zaandam hem beriep, ging hij. Want de nood van deze kleine gemeente, die slechts dertien manslidmaten telde, bewoog hem. Maar ook werd hij aangetrokken door dat grote arbeidsveld Noord-Holland benoorden het IJ, dat geestelijk zo arm was en waarvan Zaandam het geografisch middelpunt is.

En zo deed hij er 2 februari 1873 intrede. Op de eerste gemeentevergadering, die gehouden werd, zei hij: "Broeders, de hele gemeente is evangelisatie-commissie. En onder leiding van de kerkeraad gaan wij in Gods kracht het Evangelie brengen aan de vele heidenen, die hier wonen." En zo is het ook geschied. Met straatprediking, tractaatverspreiding en andere middelen werd het evangelie gebracht. Zondagsscholen werden opgericht, waardoor de kinderen werden bereikt en opgevangen en op verschillende plaatsen Evangelisatieposten gesticht, waaruit later

Gereformeerde Kerken zijn gegroeid.

Lindeboom hield wat hij noemde "volksvoordrachten" met debat. De mensen kwamen en daar werd die tijd ver vooruit was. Zo ijverde hij voor het stemrecht van de der vrije genade. Zaterdagsmiddags en 's avonds was hij met breiding van het aantal gezangen, zijn gemeenteleden op de markt, toen dit in de ogen van velen een en de stenen en het straatvuil hebben hem wel om de oren gevlagen.

Grote activiteit heeft Lindeboom Ter gelegenheid van de jaarlijkse kermis te Zaandam werden Anti-kermis-vergaderingen belegd en toen het eens gedurende de kermis alle dagen stortregende, was de algemene opinie: "Die kleine Afgescheiden dominee heeft daar zeker om gebeden!" Of ze ook overtuigd waren van de kracht van Lindebooms gebed!

Hij was een der oprichters en gedurende vijftig jaren voorzitter van het Gereformeerd Tractaaten-genootschap "Filippus", en eveneens jarenlang voorzitter van de Gereformeerde Zondagsschoolvereniging "Jachin".

Er zijn tegenwoordig wel mensen, die van mening zijn, dat zendingswerk moet worden gedaan door de kerk, door de kerkeraden, doch dat evangelisatie moet worden overgelaten aan de individuele gelovigen. Dat behoort volgens hen niet tot de roeping van de kerk.

Doch Lindeboom dacht daar anders over en publiceerde in 1882 een boekje onder de titel: "Het nut van Bijbel- en Tractaatverspreiding en hoe de kerk en de kerkeraden daartoe kunnen medewerken".

In datzelfde jaar gaf hij nog een ander werkje uit. De titel alleen al toont ons de strijdvaardige Evangelieprediker: "De aanslagen der Medisch-Theologische kwakzalverij tegen de H. Schrift en bijzonder tegen de leer van de Opstanding der dooden, I Cor. 15, onderzocht bij het licht van geloof en wetenschap".

Toen hij reeds docent te Kampen was geworden, hield hij meer dan eens debatvergaderingen, vaak tegenover moderne predikanten. Zo sprak hij in december 1887 te Heerenveen tegenover Ds. A. F. Kamp, de moderne dominee in die plaats, over het onderwerp: "Wat hebben wij te gelooven van Jezus Christus?".

De zaal, die 700 mensen kon bevatten, was propvol, en op eenvoudige, doch meesterlijke wijze verdedigde Lindeboom de autoriteit van de Heilige Schrift. En als hij dan is gekomen aan het eind van zijn betoog, dan zegt hij: "Het baat U niet of ge hier en daar al een stuk wegritiseert: de Christus zit door heel de Heilige Schrift heen, die met haar dogma, profetie en historie zichzelf bewijst. En nu is 't wel gemakkelijker om maar te doen, alsoo die Heilige Schrift niet meetelt, en liever eigen en anderer inbeeldingen en symbolenliefde te volgen, doch dat is geen theologie, geen historie-studie, geen zorgen voor zijn zondige ziel; alle godsdienst gaat daarmede weg en de moderne kerken zijn dan ook meestal leeg. Een modern predikant heeft niets te prediken. Aan raadselen en ontkenningen heeft het arme volk niets. Geef aan de schare het "brood des levens"!"

Toen was het de beurt van Ds. Kamp. En deze verklaarde, dat hij liever zou zwijgen, omdat hij onder een indruk gekomen was, die onmogelijk in woorden was weer te geven. Hij zeide als met lamheid te zijn geslagen en bevreesd te zijn, dat hij geen tien minuten lang de schare zou kunnen bekoren. "Ik kan niet spreken als de heer Lindeboom", zo zeide hij. "En waarom niet? Omdat voor den heer Lindeboom alles is uitgemaakt, en voor mij nog alles wonderbaar is; ik wandel in raadselen". . . . Hij was overwonnen, niet door Lindeboom, maar door het Woord Gods!

Uit deze gegevens krijgen we een beeld van de persoon van Lindeboom. In zijn optreden, ook als docent, was hij doelbewust. Hij wist precies wat hij wilde en het woord "vrees" stond niet in zijn woordenboek. Zo was hij een der weinigen, die Dr. A. Kuypers durfde te "staan", wat hem meer dan eens het ongenoegen van de grote man op de hals heeft gehaald.

Hy zag er ook viert tegen op, op een synode of in het curatorium der Theol. School in te gaan tegen een grote meerderheid, maar hij heeft het nimmer gedaan om eigen dom. Altijd was het belang van de Theol. School en van de Kerken, groen zullen zij zijn".

die hij diende, de drijfveer van zijn daden. Soms kon hij conservatief zijn en vasthoudend, terwijl hij op andere punten zijn mensen kwamen en daar werd die tijd ver vooruit was. Zo ijverde hij voor het stemrecht van de vrouw in de Kerk en voor uitbreiding van het aantal gezangen, toen dit in de ogen van velen een verwerpelijke nieuwlichterij was.

Grote activiteit heeft Lindeboom ontwikkeld in zijn strijd tot de verdediging van de Gereformeerde leer, zoals die in de Afgescheidenen en toen het eens gedurende de kermis alle dagen stortregende, was de algemene opinie: "Die kleine Afgescheiden dominee heeft daar zeker om gebeden!" Of ze ook overtuigd waren van de kracht van Lindebooms gebed!

Aanvankelijk stond hij in zijn strijd voor het behoud van de Theol. School alleen tussen zijn mede-docenten. Doch langzamerhand veranderden sommigen, met name Wielenga en Noordzij. Wielenga overleed echter in 1899, doch Noordzij heeft van toen aan zij aan zij met Lindeboom gestaan. De geschiedenis van de School zou zeker een heel andere zijn geweest, als deze twee mannen niet aan haar verbonden waren geweest.

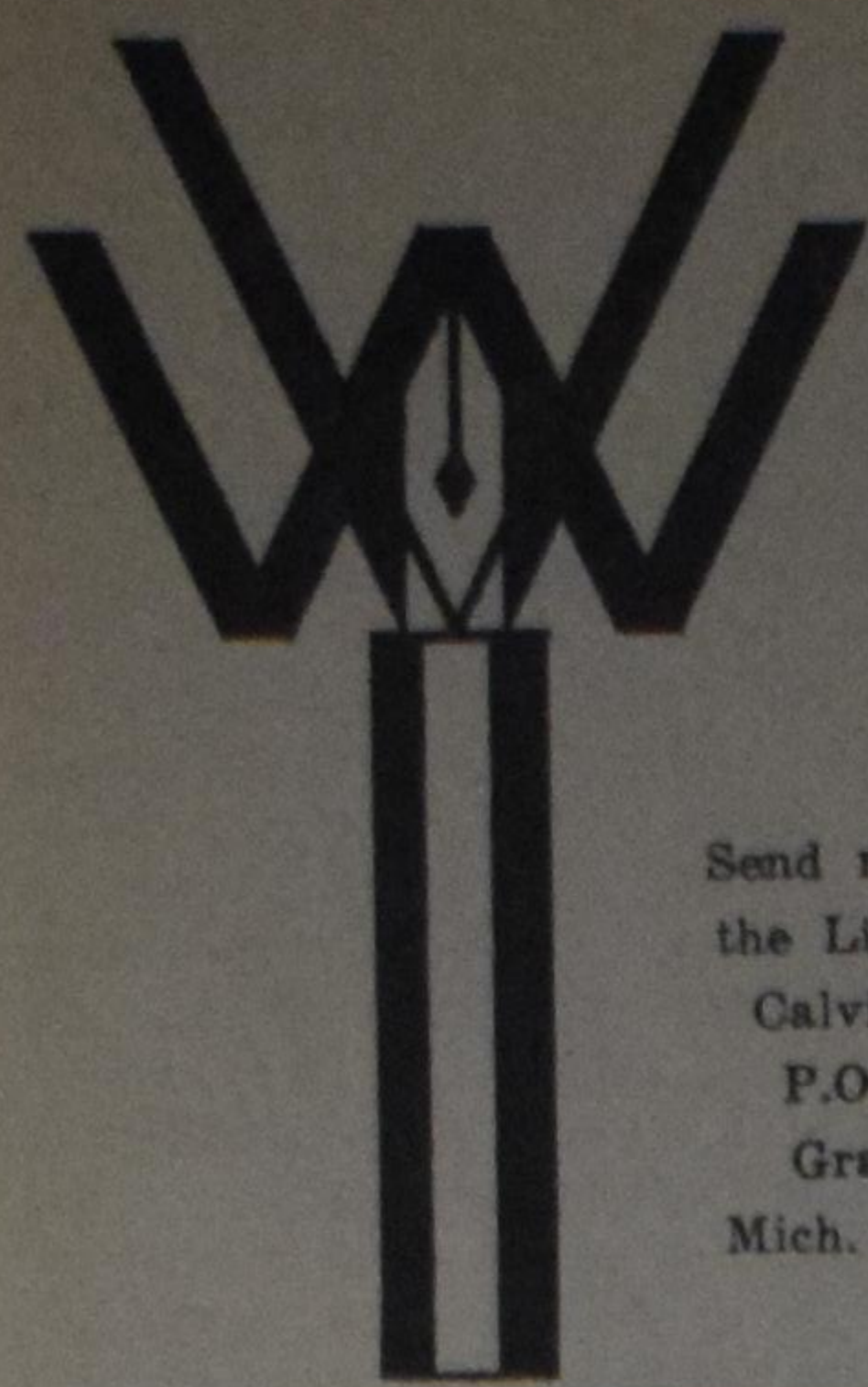
Noordzij had, evenals Lindeboom, een brede belangstelling voor het openbare leven. Vooral de politiek trok hem aan. Vanaf 1881 was hij secretaris van het Centraal Comité der Anti-Rev. Partij en hij was het, die in Kampen de A.R. Kiesvereniging oprichtte. Jarenlang was hij lid van de gemeenteraad van Kampen en werd zelfs in 1891 gekozen tot lid der Tweede Kamer. Hij meende bij ontheffing van een aantal colleges deze taak bij zijn professorschap te kunnen waarnemen, doch het Curatorium dacht daar anders over. Dit college sprak uit dat deze beide functies niet konden worden gecombineerd en zo heeft Noordzij de Synode van 1891 moeten meedelen, dat hij bedankte als lid der Tweede Kamer en als professor zou aan blijven. Wat natuurlijk met grote blijdschap werd aangehoord.

Nu mene men niet, dat Noordzij's werk als professor leed onder al dat andere. Hij werkte hard en zijn geschriften geven daar mede blijk van. Speciaal wat hij publiceerde over de Archeologie van de Bijbelse landen trok de aandacht, zo zelfs, dat toen zijn zoon Arie zich liet inschrijven als student in de Semitische Letteren te Leiden, bij zijn eerste bezoek aan Prof. Kuenen deze hem vroeg: "Zo, U bent dus de zoon van die mijnheer uit Kampen, die in potten en pannen gelooft?"

We zullen hier niet de strijd gaan beschrijven, die er om het behoud der Theol. School is gevoerd. Die komt nog uitvoerig ter sprake, wanneer we het over Dr. Herman Bavinck zullen hebben. Daarom mag ik hier volstaan met een korte schets van het verdere leven van deze beide professoren.

Noordzij overleed in 1915, Lindeboom in 1933. De laatste is dus heel oud geworden: 88 jaar. En tot het einde van zijn leven is hij kras gebleven. Hij mocht in 1930 de vreugde beleven om zijn kleinzoon in het predikambt te bevestigen. Op de Synode van Arnhem in datzelfde jaar was hij aanwezig, volgde met aandacht de debatten o.a. over vrouwenstemrecht in de Kerk en nam er ook nog aan deel. Hij was toen reeds 85!

Veel zou er nog te schrijven zijn over deze beide mannen. Later we eindigen met het woord, dat Psalm 92 van de rechtvaardige getuigt: "Zij zullen in den ouderdom nog vrucht dragen, fris en groen zullen zij zijn".



Young Writers

Questions and Answers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

Uncertain

As I flounder around
In the worries of life,
I wonder and wonder
What is causing strife.

I search and search
And try to find
Those doubts and fears
That worry my mind.

I'm frantic; frustrated,
And in my fear
I turn to the Lord
And find He is near.
Joanne Horsman.

The Unlucky Drink

Cool! Eighteen-year-old Robin had finally persuaded her parents to let her go to the rock festival that was close by.

"I'll meet people, I won't have my parents nagging at me, and I'll be able to hear 'Blood, Sweat and Tears', and I'll find some peace. Wow! What a life!" she said to herself.

When she arrived at the rock festival she saw teenagers walking around or listening to the music and they seemed to be having a groovy time. Man! Was she ever going to like it here.

Ken had had good business today. He was a pusher. He had so far started seven people on drugs and his heroin was selling like hot cakes.

"I guess I'd better go out and find another customer," he thought. He walked around and saw a cute chick walking alone. "Cool! another customer. I'll get rich at the rate things are going now."

"Hi there," he said to her. "I'm Ken. Having a wild time?"

"I'm Robin. It hasn't been too exciting so far but when 'Blood, Sweat, and Tears' comes on, the excitement will come, I guess."

"Man! What a cute chick," Ken thought. "What's so different about her? She doesn't take drugs. That shows. But, unlike other kids she has this curious look about her. Maybe I shouldn't push her onto drugs. Heck! What's wrong with me anyway? Give up a good customer like that?"

"Want a Coke?" Ken asked her. "I'll get it for you, just wait here a sec."

He returned with the Cokes and watched her. "Wow! What a cute dame. Oh no! What the heck is wrong with me? I'm not the type of guy to fall out over a girl. Maybe I shouldn't do this to her. No! I think I'll let her go instead of ruining her life with drugs. I myself ain't on drugs because I know they are killers."

They laughed and talked together while they sipped their Cokes.

Suddenly Robin seemed to be a bit drunk. She walked around crazily, waving her arms around in the air. Suddenly she screamed!

"A man! A man! Oh! He's coming! An awful green — man! He's coming, Ken, help, help me! Please go away! Go away! Oh, no! He's coming for me, help me! Please! Help me! Ken!"

She fell screaming to the ground, shouting out incoherent words. She yelled and hit and went wildly about. She ran around moaning, groaning, and stumbling.

"Robin, hey, Rob," Ken yelled. "Help me, someone, we got to get her to the hospital!"

When the ambulance came Robin struggled hard to get out of the attendant's arms, so they had to use safety belts around her. Suddenly she just went limp moaning over and over and over again "monster, monster, monster. . ."

Her hair lay in thick wet clumps. Her disheveled clothes were soaked with sweat. Her wild, blue, staring eyes rolled around, terrified.

Twenty-four hours later Robin woke up. Ken was standing by her hospital bed.

"You nearly killed me!" Robin cried.

"No, Baby, no, I didn't. Don't you see? Some dirty fink stuck the L.S.D. in the Coke. I would never have done that to you, never! I was thinking it over and now I know that drugs have just got to get out of my life. We'll find the way to peace somehow and we'll find it together."

Helene Gietema, gr. 9.

The Literary Scene

Poetic Polemics

Introduction

To introduce Mr. Hugh Cook to the readers of *Calvinist-Contact* seems hardly necessary. Some of his earliest attempts in poetry, such as "Poem to Sherri", and some recent work, such as "Two-Poem, Reply", both anthologized in *Six Days* (Wedge, 1971), were first published in this weekly.

In 1970 Mr. Cook served as a consultant for the "World of Young Writers" (now "Young Writers"). In the same year he was one of the preliminary judges in the S'70 Creative Writing Contest of *Calvinist-Contact*.

He has, since 1965, written a good number of poems which have appeared in Canadian literary magazines, two articles on literature, and a number of book reviews, all published in Canada.

He lived in two countries: The Netherlands and Canada. He attended two schools: Calvin College and Simon Fraser University. In Canada, he taught in two different schools. Now he teaches at Dordt College. He and his wife have two children. In his biography in *Six Days* he credits two teachers: Dr. Calvin Seerveld and Dr. Stanley Wiersma. He states that his poems are "sent out in live — to the Creator and to you", thus a twofold love.

Two as a symbol

The number two appears to have some meaning not only in Mr. Cook's biography, but also in his poetry, where it takes on the form of a symbol.

In the symbolist tradition, the number two represents "reflection, conflict and counterpoise or contraposition, and stands for the momentary stillness of forces in equilibrium" (Cirelot).

These symbolic meanings of the number two can be traced throughout Cook's poetry represented in *Six Days*. One of these poems entitled "Two-Poem, Reply" not only suggest the echo in its form, but also expresses best the meaning of two balanced forces in its content.

In "Born Loser" the conflict, "a competition of creativity" illustrates the number. (I suppose a symbol hunter may also pick up the upstairs versus the downstairs, the wife versus the poet, the second stanza versus the first — which all support the symbolism).

A conflicting tension is also evident from the poem "De-Base-ment" in which memories come in two:

trying hard to decide which
memories
to let the garbageman haul
away
and which to keep for myself.

Here memories stem from two opposing poles, pulling at the persona in his decision making.

The black uniformed gallery guard, taking delight in sexual fantasy, is contrasted to the "black-robed woman" in the poem, "Art Gallery Guard". (Who shall guard the guards?)

Sometimes two comes in the form of a juxtaposition of high-contrast words, such as in "Old Man, White Rock Beach" (meaningful apposition) where the heat is contrasted to "snow-capped Mount Rainier".

Two may stand for two torn lives, living together but in different worlds, as in "Dutchman".

In the poem "Hawk" there are two birds: the hawk and the chicken, the devourer and the preyed upon, the silent stare of the stronger force versus the babbling of the weaker.

In "Sand Castles" the two are man and God:

this man

a small stone
at the bottom
of a murky sea

but

God collects beach stones
his hand reaches down

and he plucks them
from their slime
and he polishes them

and when he shapes
his indissoluble
sand castles

he lines the walls
with stones

The two are reconciled because God "collects beach stones". This is also a credal poem, expressing man's depravity and God's holiness; man's smallness and God's infinite greatness; man's inability to divorce himself from the bond of sin and God's grace reaching to free man, to restore him, and to remake him after His own image.

In the poem "Ars Poetica" the poet is the medium of a message, and he wonders which of the two is the source: eternal presence or temporal poet. (I suppose this is also the basic question which Mr. Cook raises preceding his review of *Somewhere a Child is Crying* — in the February 14 issue of *Calvinist-Contact*.)

Sometimes the two clash, sometimes they express a unity, or harmonize in a balanced contrast. On

Reply to Hugh Cook

Dear Hugh:

At the risk of boring you with repetition, allow me to lift a brief passage from a previous occasion on which I said something about the relationship of the Christian to art:

Christian writers have the perspective of the beginning and the end of the good and beautiful and truthful, inanimate or living things. They are looking at nature and at human nature around and within with a vision of both depravity and redemption. The textbooks, authored by God himself, are the *Book of Nature* and the *Book of Special Revelation*. From reading both books, and from the human experience of living, they develop a style which is both Christian and creative.
(*Calvinist-Contact*, Jan. 15/70)

This quotation is no more a once-and-for-all-times definition of Christian art as the statement made with reference to the poetry in *Six Days*:

"Each poem is an individual creation by a human being who writes poetry and happens to be Christian."

Though there is similarity in the statements, in the second one I did not say that I was referring to Christian poetry. The addition of the word *Christian* is yours: "Let's...forget this talk of a Christian poem being one written by a person who 'happens to be a Christian', as if it were the person, not the poem itself, which made the difference."

You will recall that I was talking about the claims of the foreword of *Six Days* in relationship to the poetry that follows. I have said (and the publisher has taken advantage of the phrase in a piece of advertisement) that there is poetry in the book which *can be* Christian (thus allowing for the possibility), but that, outside of the test of any good literary art, I had no valid test to determine whether it is Christian or not.

If we are to engage in a Christian literary art, the first question is: what do we mean by that? *Six Days* does not say what the writers meant by it. The editor states elsewhere and afterwards that to him this means: 1. Christian themes, 2. Avoiding theological dogmatism, and 3. The assumption of the new-bornness of the author. (Aye, he took their word for it?)

one occasion, in the "Nuns" poem, the second party completing the first is suggested by its absence, which at the same time creates the tension in this poem.

In review, this perceptive, subtle, playful dualism, worked out through the techniques of symbolism, is not only very effective as a poetic device, but it is also expressive of the perennial tension between man's earth-boundness and his homesickness for the unearthly; of the friction between the temporal and the eternal, and of the relationship between transcendence and immanence.

Without the biographical information, without some knowledge of poetic technique, and without the poet's explicit statement that all he can do is "try to deal Christianly, honestly with items from my experience which bug me so much one way or another that they compel me to write poems", it would be difficult to understand these poems which deal with man's relationship to God and fellow-men, and with life seen through the eyes of a Christian. The exception is "Sand Castle", a poem with an explicit Christian message.

Having exercised the "brotherly imperative" a phrase which Cook borrows from Dr. Stanley Wiersma, "by which he means the reader's obligation to treat a piece of literature as carefully, patiently, and sensitively as the writer does in creating it," I should get around to reply to Mr. Cook's open letter to me in the February 14, 1972 issue of this weekly.

"Since it is an assumption," the editor is quoted as saying (*Vanguard*, December 1971), "it is not an issue. From pre-occupation with the misery of sin and the longing for redemption, the poets have moved on to service as redeemed poets." Nothing but the poet's word could lead to such an assumption. And this automatically implies that all poetry they wrote is Christian poetry, does it?

The basis of Christian poetry in *Six Days* is the assumed regeneration of the poets. If that is good enough for a Christian audience, we're right back at what I said about the poetry of *Six Days*: each poem is an individual creation by a human being who writes poetry and happens to be Christian.

When you speak of something inherent within the poem that determines whether or not the poem is Christian, you do not say just what that something is. Could it be that you are carrying the assumed regeneration over into the poetry, so that the assumed regeneration of the poet becomes the baptismal formula for the poetry? This, I think, is the problem.

And, of course, one hardly can avoid the semantic problem of only people being possibly Christian. Semantics easily lead to disagreement. But I'll take *Six Days*, as well as your letter and the article by Dr. Mollenkott, in the spirit in which it was written, and I think it is in that spirit that we find a meeting point.

Since it is your prerogative as a reviewer to read into *Somewhere a Child is Crying* what you like, and also, because I do not consider it the task of an author to explicate his own work, I prefer not to comment on your remarks on the pamphlet.

Needless to add that I am pleased with the discussion in which also the "Christian audience" participated. This indicated not only that there is no widespread agreement on what Christian art is, but also that the "Christian audience" can speak for itself.

I have asked my boss the editor to close the subjective letters corner, so the reader does not have to feel bad about snooping over our shoulders reading private correspondence. If you want to do an article on your views, I'm sure that can be discussed.

To a fellow poet and a fellow Christian: Cheers!

Cordially yours,
Cor

CONGRATULATIONS

Zo de Here wil hopen wij met onze ouders en grootouders

HANS DRAAISTRA

en
MARIA DRAAISTRA-BOSMA
op 14 april hun 45-jarige echt-
vereniging te herdenken.

Wij zijn de Here dankbaar dat Hij onze ouders en grootouders omringd heeft met Zijne grote liefde, en onze bede is dat Hij hen wil gedenken en gezondheid wil schenken bij het klimmen hunner jaren.

Carrying Place, Ont.:

Mike Draaistra.

Jordan, Ont.:

Marinus en Ymkje
Uitbeijerse.

Grassie, Ont.:

Geert en Hinke Draaistra.

Trenton, Ont.:

Thomas en Grace Draaistra.

St. Catharines, Ont.:

Melvin en Hinke
Lautenbach.

Brighton, Ont.:

Andries en Mary
Draaistra.

Ameliasburg, Ont.:

Wayne en Nellie Smit.

Pictou, Ont.:

Hermen en Helen Kempers.

Odesa, Ont.:

Geert en Sandra
Kempenaar.

Carrying Place, Ont.:

Alice Draaistra.

Mary Draaistra.

En 34 kleinkinderen.

Carrying Place, Ont.

On Thursday, April 27th the Lord willing, our parents

AALDERT LUYT

and

ANNIE LUYT-OUWERKERK

will celebrate their 45th wedding anniversary.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High." - Psalm 92:1.

We pray the Lord to keep them in His loving care.

Chatham, Ontario:

Lena and Don Holwerda,

Joyce, Jean and Gary te

Slight, Eleanor and

Donna-Lee.

Chatham, Ontario:

Pete and Loeky Luyt,

Jo-Anne, Hilda and

Allen.

Chatham, Ontario:

Cora and Bert Oosterbrook,

Lydia, Janet, John, Bob,

and David.

Thunder Bay, Ont.:

George and Connie Luyt,

Perry, Suzette, Debbie

and Leonard.

Chatham, Ontario:

Hilda and Joe Wiersma,

Rick, Cindy, Doug, and

Sharon.

Sarnia, Ontario:

John and Veronica Luyt,

Brendan and Peter.

Tillsonburg, Ontario:

Leo and Dena Luyt,

Jeremy.

Open House will be held on

Saturday, April 29th, 1972, start-

ing at 8 p.m. at the First Chr.

Reformed Church in Chatham,

Ont., Tweedsmuir Ave.

Grateful for the Lord's faith-

fulness, we rejoice with our dear

parents

RIENK FEDDEMA

and

PIETJE FEDDEMA

nee BOERSMA

who, on April 28, 1972, hope to

celebrate their 45th wedding an-

niversary.

That the Lord may grant them

many more blessed years together

is the wish of their thankful

children and grandchildren.

Sharon Feddema,

Toronto.

John and Grace Feddema,

Delavan, Wisc., U.S.A.

Peter and Marge Feddema,

Kitchener.

Grace and Ipe Vander Deen,

Strathroy.

Jack and Ann Feddema,

Strathroy.

Ann and John Berg,

Guelph.

Jane and Ed Ryken,

Edmonton.

Rienk and Anne Feddema,

London.

And 28 grandchildren.

R.R. #5, Strathroy, Ont.

I have held many things in

my hands, and have lost them

all; but whatever I have placed

in God's hands, that I still possess.

Martin Luther.

Andyk 1927 Chatham 1972

D.V. 5 mei a.s. hopen wij met

onze lieve ouders en grootouders

PIETER SCHENK

en

ELISABETH SCHENK-HEEMSBERGEN

de dag te herdenken dat God hen

45 jaar in het huwelijk heeft ge-

spaard.

Dat God verder met hen wil zijn

is de wens van hun dankbare kin-

deren en kleinkinderen.

Chatham, Ont.:

Harry en Grace Dejonge

John en Liz Vannoord

Clare, Pete, Harold-Milton,

Edwin-John.

Chatham, Ont.:

Harry en Tena Schenk

Linda, Pete en Liz.

Mississauga, Ont.:

Stan en Dorothy Antonides

Liz, Anne, en Belinda.

Mississauga, Ont.:

John P. Schenk.

London, Ont.:

Andy en Alice Vanderveen

Betty, Casey, Diane en

Sharon.

Chatham, Ont.:

Bill en Wilma Schenk

Brian, David, en Allen.

Dresden, Ont.:

Case en Lena Schenk

Sandy.

R.R. #6, Chatham, Ont.

O.-Nykerk 1927 Kitchener 1972

The Lord willing, we hope to

celebrate on May 5, 1972 with

our parents and grandparents

PETER DE VRIES

and

SIEMKJE DE VRIES-DYKSTRA

their 45th wedding anniversary.

May the Lord be with them and

grant them many more years with

each other and with us, their

children.

Oeds & Bontje Wyma,

Barnwid, Neth.

Doeke & Hennie de Vries,

Smithville, Ont.

Hank & Margret de Vries,

Whitby, Ont.

Leo & Jane Veenstra,

Kitchener, Ont.

Eiko & Alice Korvemaker,

Wyoming, Ont.

Peter & Alice de Vries,

Simcoe, Ont.

Dick & Margret Seinen,

Nigeria, West Africa.

And 28 grandchildren.

Open house Friday, May 5th,

1972 from 2-5 p.m. and 7-9 p.m.

33 Lilac Street, Apt. 3,

Kitchener, Ont.

The Lord willing, on May 12,

1972 we hope to celebrate with

our parents and grandparents

EUGENE HOEKSTRA

and

MARGARET HOEKSTRA,

nee HOEKSTRA

their 45th wedding anniversary.

That the Lord may spare them

for many years to come is the

wish of their children and grand-

children.

Chatham:

Harry & Jenny Hoekstra

Jean, Eugene, Harry,

Patricia

Andrew & Margaret

Hoekstra

Hetty, Jim, Greta, Debbie

Ted & Tina Hoekstra

Roger, Helene, Karen,

Eric, Teddy

Bowmanville:

Betty & Bill Vroom

Arnold, Margaret, Jim,

Cathy, Sonya

Chatham:

Jean & Jack Hoekstra

Betty, Paul, Robbie

Cedar Springs:

Martha & Ben Sonneveld

Annette, Linda, Wayne,

Mary Martha

Chatham:

Edward & Janet Hoekstra

Mona, Allan, Lisa

Winchester Springs:

Mary & Herman Devries

John, Marlene, Jeffrey,

Anita, Allan, Tanya

Chatham:

Joe & Suzie Hoekstra

Michael, Cynthia, Timmy

Wyoming:

Arnold & Margaret

Hoekstra

Sheryl & Shelly

Wallaceburg:

Tina & Harry Okkema

Beverly & Carolyn

Dresden:

Rusty & Bea Hoekstra

Kimmy & Dwayne

Oshawa:

Liz & John Dragstra.

Open House at the home of

Jack Hoekstra, 15 Homestead

Crescent, Chatham, Ontario on

Friday, May 12, 1972 from 2 to

4 P.M. and from 7 to 9 P.M.

59 Willowmac,

Chatham, Ontario.

On May 4th, 1972, the Lord

willing, we hope to celebrate with

our parents and grandparents

JELLE S. DE SCHIFFERT

and

JIJKE DE SCHIFFERT-DE BOER

their 40th wedding anniversary.

That the Lord may bless them

and keep them is the wish of their

children and grandchildren.

Sipke & Joke de Schiffert,

Benjamin, Simone, Richard,

Jerome and Janice.

Oscar de Schiffert.

Albert de Schiffert.

Harm & Engeline Huisman,

James, Ingrid and Kenneth.

R.R. #3,

Strathroy, Ont.

Open house at the "Wooden

Door" Restaurant, Front Street,

Strathroy, May 4 from 8-10 P.M.

1932 — 1972

On April 28, 1972, the Lord

willing, we hope to celebrate with

our parents and grandparents

PEBE LEISTRA

and

TEMINA LEISTRA-LOUWES

the occasion of their 40th wedding

anniversary.

Bill and Ruby Leistra,

Janet, Marlene, Peter,

Yvonne, Brenda.

Walter and Alida Leistra,

Yvette, Janice, Roger.

Jack and Ann Leistra,

Sharon, Perry, Patricia.

Mike and Treena Sybersma,

Michelle, Richard, Andrea.

Open House will be held from

7-9 p.m., April 28, 338 Park Ave.

E., Chatham, Ont.

"O give thanks unto Jehovah;

for he is good. For his loving-

kindness endureth forever."

The Lord willing, May 1, 1972

we hope to celebrate with our

parents and grandparents their

40th wedding anniversary

JAN VERDOOLD

and

The Mixed-up Church*

By REV. L. T. Schalkwyk

These days there is a lot of talk about mixed-up kids. But did you ever hear about a mixed-up church? If not, you should read the book "Weerwoord", a collection of essays published last year, for Studies in Gereformeerde Men's and Women's Societies. In it are mentioned "onze huidige onzekerheid en verwarring" (p.165). It sure was a bundle of confusion to me. After having read this "leidraad", I could find neither head nor tail. And I suppose this is exactly how this was meant: We need an "open" discussion and no golden thread to go by.

It vividly portrays the situation in which the Gereformeerde "erken" are nowadays. In a state of flux, adrift, with no set boundaries for doctrine or life.

Listening to these outlines, one hears a cacophony of sounds, from evangelical to liberal, from anti-revolutionary to revolutionary.

I guess that is the freedom where all flowers bloom, even though I wish that more flowers would take root in biblical soil. Some are plain thistles and weeds. Lest you think I am overly harsh, let me quickly collect some samples for your scrutiny.

In the chapter on "HOMOFILIE", ds. A.J.R. Brussaard makes a case for liberalizing our views on homosexuality. He thinks it is not "VUILE SODOMIE", as it was called in former ages in the Netherlands church. One of the sins why Sodom was destroyed was homosexuality and it is condemned outright in Romans 1. Rev.

* Review of the book "WEERWOORD", outlines for essays, published in 1971 by the "Werkgroep werkmateriaal van de Gereformeerde Vrouwenbond en de Gereformeerde Mannenbond."

Brussaard argues that these texts are not applicable to our study, for "gelukkig kennen wij vandaag de dag in ons land niet de seksuele verdwazing die Genesis 19 en Romeinen 1 ons tekenen. Daarom mogen wij deze hoofdstukken ook niet toepassen op wat wij wel kennen: n.l. een aantal medemensen, die werkelijk homofiel gericht zijn", (p. 148). For other reasons we cannot use either other condemning texts as Leviticus 18:22, I Corinthians 6:10 or I Timothy 1:10. Nor the command of heterosexuality in Genesis 1 and 2 is sufficient to condemn homosexuals.

After having brushed aside all those hindering texts, Rev. Brussaard states: "Wanneer wij vragen naar wat Gods Woord zegt over homofilie, doen wij er goed aan om verder al die bijzondere teksten te laten voor wat ze zijn en ons te begeven naar de kern, naar Gods verschijning in Jezus Christus. Hij, onze grote Pastor, ging voortdurend staan naast de paria's van zijn dagen..." (p.148).

Rev. Brussaard forgets to mention that Jesus, standing next to a sinful woman, said "Go, and sin no more." The conclusion of Brussaard's sketch is that abstinence from all sexual intercourse for homosexuals is not the answer. It might be that two homosexuals could be allowed to live as husband and wife together: "Degenen, die het geluk hebben, dat zij met een gevoelsgenoot in een duurzame verbintenis door het leven mogen gaan, komen meestal ver in de vereiste zelfaanvaarding", (p. 146). What a difference with the late Rev. Brussaard of Radio Bloemendaal!

How much liberalism in doctrine and life is allowed, can easily be seen in the contribution of Prof. Dr. C. Augustijn over "Christen zijn verschillend beleefd". He argues that if we allow differences

in life, this also should be done in doctrine, "bijvoorbeeld over de vraag, wie Jezus voor ons is", (p. 61). It might be good to quote Augustijn's description of this new breed of Gereformeerden. He is apparently very happy with this new breed. "Voor hen heeft het christen-zijn alleen zin, als het betrokken is op de wereld. Het persoonlijke geloofsleven komt op de achtergrond te staan... De belijdenisgeschriften worden als vreemd ervaren, documenten uit een voorbij tijd. De kerk speelt geen belangrijke rol meer, wordt soms volledig afgeschreven... Het gevoel van onzekerheid is vaak groot", (p. 62, 63).

What should we do with those Creeds? And how far should we allow freedom? Augustijn wants to go back to the "oerbelijdenis van de kerk", namely "Jezus is Heer", (p. 63). That is the confession everyone should make. Dr. Augustijn suggests that even the Apostles Creed be not binding for all church members.

However, Ds. E. J. Oomkes stresses, in a very biblical outline on the same subject, the fundamental essential conversion of every Christian, as the root of all Christian activity. "Bekering en geloof... dat is het primaire" (p. 58, 59). "Je krijgt wel eens de indruk, dat naarmate men zich druk maakt aan de periferie van het christen zijn, men zich steeds meer verwijdt van het centrum: Jezus Christus. Ja, dat men wat aan de omtrek ligt, als een nieuwe kern daarvoor in de plaats zou willen stellen. Wie de kern verliest, verliest alles". (p. 60).

Thus in this book the one essay can be diametrically opposed to the other. I enjoyed the outlines on some of the commandments by Ds. Hans Bouma and the biblical character studies of Vlaardingerbroek. But the liberal sounds outweigh the biblical. For instance in the chapter on politics Prof. Dr. H. M. Kuitert is mentioned with appreciation as having said "dat het evangelie eeuwenlang vertaald is in termen voor het persoonlijk leven van belang. Nu moet het

worden vertaald in termen die van belang zijn voor het politieke leven". (p. 28). Indeed Kuitert said this. For instance in his book "Anders gezegd" he writes approvingly: "Alle weelderige voorstellingen van het hiernamaals verbleken, terwijl ook het geloof in een onsterfelijke ziel — evenals het hiernamaals van huis uit niet een specifiek christelijke voorstelling — niet hoog meer in de macht ligt". (p. 158). Therefore, says Kuitert, we must talk less about the soul and more about bringing the Kingdom of God on this earth. "We kunnen dat alles zelf samenvatten en onder de ene noemer brengen van: bouwen aan de wereld en haar bewoonbaarheid", (Anders Gezegd, p. 132).

Thus I read in the "Weerwoord" book that we must follow "de nei-

ging in onze tijd om de taak van de kerk veel meer te zoeken in het helpen bevorderen van het algemene welzijn van de mens en niet zozeer in de verkondiging van het eeuwige heil" (p. 23).

"Compromise" would have been a better title for this book. Just like they have in the Netherlands these days "Compromisscholen" = "Prot. Chr. + R.K. + Openb. stichten samen een school". (p. 52 Weerwoord).

I was asked whether I would advise Women's Societies to use this book. My answer is:

Aangezien het boek geen leiding geeft, kan ik het ook niet als leidraad aanbevelen.

What do we aim for in our Society meetings: To build faith or to boost doubt?

Why should we use a book that

a true reflection of a church that is becoming more and more empty, numerically and spiritually?

However, this shows up the need for Outlines that are thought-provoking and at the same time bring us closer to the Bible.

"Want wij hebben het profetische Woord, dat zeer vast is en gij doet wel er acht op te geven, als op een lamp, die schijnt in een duistere plaats, totdat de dag aanbreekt en de Morgenster opgaat in Uw harten" (2 Peter 1:19).

(This report was prepared for the Board of the Canadian Federation of Christian Reformed Ladies Societies, meeting on March 22, 1972 at Brampton, Ontario.)

ELISABETHBODE

nu al veertig jaar
een vertrouwd begrip!

Ook in Canada is de Elisabethbode voor velen een vertrouwd en veelzeggend begrip. Een blad dat men niet meer missen wil.

Geen wonder!

Een blad dat nu al aan zijn veertigste jaargang bezig is, en enkele honderdduizenden abonnees telt, kan niet zomaar een blad zijn. Dat moet wat te zeggen hebben.

De Elisabethbode heeft wat te zeggen. Nu al veertig jaar lang.

Kent u dat blad?!

Voor \$3.— kunt u het regelmatig krijgen toegezonden.

Het is de moeite waard!

Een uitgaven van de

STICHTING ELISABETHBODE

Tuinstraat 1, Lochem, Ned.

ELISABETHBODE

een positief christelijk
weekblad dat uw vertrouwen
waard is!



De Ruyters Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baarn
Hofleverancier Ao. 1860

Imported by: VAN'S Imp. Ltd.
P.O. Box 826, HAMILTON, Ont.

ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

IN ZIJN ARM DE LAMMEREN

(37)

Arjaan en Kees zijn eveneens vol van het aanstaande ijsfeest. Op het schoolplein worden er allerhande bijzonderheden van verteld. Elke middag laat de bovenmeester de school een uur eerder uitgaan, zodat het Hontegat krioeit van de schoolguist. Vader heeft nu ook verlof gegeven om op het gat te gaan schaatsen, en zodoende is Fransje de hele dag alleen thuis. Hij zou dolgraag met de jongens meegaan, maar Moeder zegt dat het veel te koud en te ver is. Maar na een paar dagen wordt het hem onverwachts toch toegestaan.

Moeders achterneef heeft het zo druk dat hij het werk niet alleen aankan. Zijn vrouw is in verwachting en kan hem niet helpen. Maar hij heeft iemand anders op het oog. Als hij haar krijgen kan, is hij uit de brand. Op een avond komt hij Vader en Moeder opzoeken en vraagt of Maria hem zou mogen helpen. Vader moet daar eerst even over denken. Het is eigenlijk wel een beetje raar, maar aan de andere kant is het eerlijk werk en hij kan er nauwelijks een godsdienstig bezwaar tegen inbrengen. Tenslotte zegt hij: A Meria 't wil, dan vin ik het goed.

Maria ziet er wel tegen op al die bekende en onbekende gezichten te moeten zien en te woord te staan, maar het lokt haar ook wel aan. Dus is het afgesproken dat ze iedere namiddag kraamjuffrouw zal zijn. En als Fransje die eerste middag weer zeurt of hij met Arjaan en Kees en Wantje mee mag, vindt Moeder het goed. Als hij 't dan koud krijgt, moet hij maar een poosje bij Maria in de kraam gaan om zich te warmen. Maar waarschuwend voegt ze er aan toe: Mae dient er om da-je nie voe dat kraem gae staen hielen, oor, want dat staet zo lillik!

Arjaan stelt voor om de slee mee te nemen. Er ligt nog genoeg sneeuw langs de kant van de weg, en dan gaat het ook vlugger. Bovendien loopt hij dan niet de kans dat hij na een poosje Fransje op zijn rug moet dragen.

Ze nemen de kortste weg, langs de boerderij waar Vader werkt. Fransje, die daar

Dit verhaal, dat in seker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE

wel eens eerder geweest is, herinnert zich dat nog vaag, want onwillekeurig kijkt hij naar de paardeput waar de paarden 's zomers uit drinken, om te kijken of hij daar de ganzen ook nog ziet. De put is natuurlijk ook bevoren, maar de ganzen hebben een gat open gehouden. Als de kinderen hen passeren, schelden de logge vette beesten hen met luid gesnater achterna.

Zodra de guust het vrolijke gekrioeel op de baan zien, kunnen ze zich nauwelijks inhouden. Vlugs binden ze zich de schaatsen aan en willen er meteen vandoor. Maar Fransje roept: Ik wil ok mee! Arjaan, neem je mien ok mee? Arjaan heeft medelijden met hem en zegt: Gae wee mae op de slee zitten, dan za'k je een omgang over de baene trokken.

Terwijl hij het lange touw om zijn middel bindt, zegt hij dat Fransje zich goed vast moet houden. Daar gaan ze heen, en weldra voelt Fransje de koude wind om zijn oren suizen. Zo nu en dan slingert de slee overdwaars naar rechts en links en heeft hij alle moeite er niet af te vliegen. Maar hij geniet van die gevaarlijke wilde tocht. Voor hij er erg in heeft, zijn ze de hele baan reeds om geweest. Arjaan zet zijn voeten overdwaars en komt knarsend tot stilstand. Hij laat Fransje enige malen in de rondte zeilen tot ook diens vaart gebroken is. Dan staan ze ineens voor de kraam waar Maria bezig is enige klanten te bedienen. Ze schenkt grote koppen vol dampende chocolademelk en legt er stukken janhagel of jikkemienen naast.

Moeder heeft gezegd dat Fransje niet mag staan hielen, maar hij kan het niet helpen dat het water hem om de tanden loopt.

Ah, Meria! roept hij opgetogen, doch hij is meteen teleurgesteld dat ze hem niet warmer ontvangt. Ze zegt wel gedag, maar gaat dan meteen weer door met haar werk. Er is nog enige ruimte op de bank. Fransje gaat met zijn rug naar de tafel zitten om al die begeerlijkheden niet te zien die, wegens gebrek aan geld, toch buiten zijn bereik liggen. Maar even later vertrekken de klanten weer en een tijdje lang komen er geen an-

dere. Arjaan is allang weer aan het schaatsen.

Ier, Fransje, hoort hij Maria op vriendelijke toon achter zich zeggen. Snel keert hij zich naar haar toe en ziet vlak voor zich een kop heerlijke chocolademelk staan, met een glinsterende jikkemie er naast.

Gauw opeten en uisdrieken oor, vermaant Maria. Ze heeft het vereiste geld voor de melk en de koek wel in het sigarenkistje gedaan, van de kleine footjes die ze vanmiddag opgedaan heeft, maar als kennissen hem zouden zien, zouden ze ten onrechte kunnen denken dat ze het maar van de grote hoop nam. De melk is echter zo heet dat Fransje er eerst geducht in blazen moet voor hij er van durft te drinken. Eindelijk is de kop leeg en de koek verdwenen. Maria zegt:

Gae noe wee mae een steutje mie je slee rien. Mae oppassen da-je nie in de wegt lopt van de schaerierie's, oor! Gae mae een bitje in de snieuw neffen de baene rieën.

Fransje zou veel liever een poosje bij Maria blijven, maar er komen opeens een heleboel luidruchtige jonge kerels aangevlogen, die wild de bank beetgrijpen om hun vaart te breken. Lachend en hijgend tuimelen ze er op neer. Allee, Meria, melk! bevelen ze; en jikkemienen en janaegel! Een kerel maakt er een versje van, en zingt: Ma-rie-a! Appeltsienen, jikkemienen, krentekoeken, sjokola. Ma-rie-a, Ma-rie-ie-a!

Fransje is verschrikt van de bank gesprongen en maakt zich met zijn slee uit de voeten. Hij sloft terug naar de ijsbaan. Daar speurt hij of hij Arjaan of Kees niet ontdekken kan. Maar er bewegen zich zoveel donkere figuren over de lange baan dat hij ze onmogelijk onderscheiden kan. Ook Wantje is nergens te zien.

Op de baan is het te gevaarlijk voor kleine jongens, dus loopt hij wat door de bonken sneeuw te baggeren. Achter de bocht van de baan ligt ook sneeuw, maar daar is die niet zo hoog en oneffen. Hij rukt de slee vrij en gaat naar dat sneeuwveld toe. Het is een hele vlakke, die zich uitstrekt tot de spoordam. Daar is het Hontegat niet zo wild en loopt op een stompe punt uit, aan weerskanten omzoomd door hoog, wuivend bruin riet. Er loopt een platgetreden paadje van de ijsbaan naar de spoorbaan. Zo nu en dan gaat er iemand met zijn schaatsen om zijn nek langs dat pad, klautert op de dam, en verdwijnt dan in de richting van het stationnetje, dat zowat een kilometer verder ligt. Fransje moet daarginds eens even gaan kijken. De slee glijdt hier heel wat gemakkelijker.

Bij de spoordijk gekomen ziet Fransje hoe het lange riet getooid is met grote wollige pluimen. Die moet hij eens van nabij beschouwen. Hij laat de slee achter bij het paadje en loopt voorzichtig naar de rietmuur. Vlak bij het riet is al de sneeuw weggevaaid. Het ijs is spiegelglad zodat hij moeite heeft zich op de been te houden. Hij heeft nog nooit zulk hoog riet gezien. Het is wel drie keer zo lang als hij zelf, en dus veel langer dan het kortere riet in de watergang voor hun huis. Voorzichtig buigt hij een lange stengel naar beneden en probeert de grote pluim er af te breken. Maar dat valt niet mee. De taale stengel buigt gemakkelijk genoeg en splijt op verscheidene plaatsen in de lengte, maar dat weerbarstige riet wil niet breken.

Het gezicht van die prachtige pluim zo vlak bij hem maakt hem bijna wild van begeerte. Hij wil en zal hem hebben, en niet alleen deze ene, maar een heleboel meer. Daar zal Poete zo blij mee zijn. Die kan ze in een beker op de schouwe zetten, of op het kammenet. In gedachten ziet hij ze al staan. Hij proeft reeds de trots die hem vervullen zal als iemand zal vragen waar Moeder die mooie pluimen gekregen heeft, en zij zal dan zeggen dat Fransje die voor haar geplukt heeft. Hij wrikt en rukt net zo lang tot een der weerbarstige vezels breekt, vlak bij de stijve knoop. Dat brengt hem op een idee. Hij houdt de stengel met beide handen tussen duim en vinger vast, juist onder en boven de knoop, en met een forse beweging knakt hij hem in tweeën. Dat is er een. Hij buigt nu de ene stengel na de andere naar beneden en hij houdt niet eerder op tot hij een bos pluimen heeft, die hij nauwelijks ompalken kan. Daar gaat echter een hele tijd in zitten, en opeens bedenkt hij dat het al laat moet zijn.

De zon heeft de hemel in brand gestoken. In het westen hangt een golvend wolkendek waar de zon prachtige kleuren in getoverd heeft — bloedrood en paars en goud. Op de dunste plekken schijnt de hemel er door met een kleur van groene appels. Fransje heeft nog nooit zo iets schoons gezien. Die wolken doen hem denken aan Maria's haar als ze het soms uitkamt en op haar rug laat hangen. Dan zijn er ook allemaal van die kleine glanzende golven in, net als deze gekartelde wolken nu.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verscheijnt als feuilleton in ons blad met toestemming van de uitgever.

From the Bookshelf

UNDERSTANDING SPEAKING IN TONGUES,
by Dr. Watson Mills.
Published by Eerdmans in 1972; 88 pages, price \$1.95.

There seems to be no lack of interest in the tongue speaking movement judging by the amount of books and articles published on this subject.

Basically, Dr. Mills, who wrote his doctor's thesis for Southern Baptist Seminary on this phenomenon, makes an attempt to bring the glossolalic (that's a tongue twister too) and the anti-Pentecostal together. He is afraid that there will be a rift in many churches because of this explosive subject and tries to head it off by pouring oil on the roiled waters. He proposes that the anti-Pentecostal allow for the possibility that the Spirit will supply this gift of tongues at this time as well as in the past, but the Pentecostal must admit that this would be only one of the many gifts of the Spirit and not THE gift. Moreover he would also suggest to the tongue speaker that his gift is one of the least important ones, while many Christians have found different and better ways to show that the Spirit indeed dwells in them.

Dr. Mills begins with outlining the history of this tongue speaking movement and observes that such phenomena are not new, but can even be found in pagan religions. He shows occurrences of exsticism in the Old Testament period, e.g. with the Spirit coming upon Saul and he began to prophesy: Is Saul among the prophets? He continues to deal with occurrences of tongue speaking in Acts and in I Corinthians and comes to the conclusion that these two Bible books are not dealing with the same thing when it comes to tongues. For proof of being filled with the Spirit the evidence in Acts is acceptable; I Corinthians cannot be used as proof text for being baptized with the Spirit.

All in all Dr. Mills raises some interesting questions and throws some additional light on the problem which also confronts the Reformed churches.

I suppose it stands to reason that in the pages of this small booklet the sum total of the problem cannot be dealt with. The author has done his homework well in view of the huge amount of literature he has waded through and has listed in the back. He is familiar with our own writers on this subject such as Dr. Stuart Bergsma, Dr. Hoekema and Dr. Van Elderen. One big lack of the booklet is the failure to show that the speaking in tongues as practiced by many Pentecostals is to them the sign that they have been baptized with the Spirit after the new birth. This inevitably would lead to a two-layered Christianity as Dr. Hoekema has pointed out so clearly in his book.

FAMILY CHRISTIAN BOOKSTORE
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THE WORLD AROUND US

Taiwan after Nixon's China visit

When Nixon announced he was going to visit China, there was great anger and consternation in a number of countries. Especially Japan felt itself shabbily treated by its 'friend' the United States, and did not hide its feelings of shock and surprise. The country most concerned with Nixon's China policy said little, however. Officially Taiwan maintained a (concerned) silence, partly no doubt because it realized something like this was bound to happen once China had replaced it in the United Nations. The government of Chiang Kai-shek did place large banners across city streets with the advice that the people of Taiwan should not let themselves be influenced unduly with the changed situation. "Keep your self-respect and have self-confidence", the banners read. The advice of the 85 year old generalissimo was at best superfluous. Taiwan, less than 100 miles away from mainland China, gave no outward sign of bitterness or despair.

There was more reaction and comment when Nixon, still in China, agreed with his Chinese hosts that there was only one China, and that Taiwan was part of that China. Such a message was not only hard to take for the two million (in 1949 defeated and fled from the mainland) Chinese, but sounded especially sinister to the almost 13 million native inhabitants of the island. One of the latter said, "Washington is beginning to sink the ship of the Nationalists and is forcing us to climb on board". For the time being no one can do anything about the situation except to wait and see what will develop. The most immediate, and very interesting development on Taiwan is that there is now a very strong pressure to implement reforms on the island. Now that the dream of Chiang Kai-shek is definitely finished and he will certainly not recapture the mainland, and that Taiwan will have to continue without the help of its big brother, the United States, many people have started to focus critical eyes on the Nationalist government and want changes implemented.

Various newspapers have attacked the corruption in government circles and are demanding more press freedom. Politicians are beginning to clamour for more political rights for the indigenous population. Some 'reformers' are even calling for a review of the powers given to Chiang, and demand that a more representative type of government be instituted with less power in the hands of one man.

These actions do not suggest that the people of Taiwan expect their island to collapse at any moment. In fact, there is a faith in their own strength which seems somewhat surprising considering the fact that for so long the island has clutched to the apron strings of the United States. That policy has paid off handsomely for Taiwan; in addition to the \$2.4 billion in military aid (and this does not include surplus war material or building a weapons factory), the island also received 1 1/2 billion dollars for its economy. The latter was stoped in 1965 for the simple reason that Taiwan could look after itself.

The economic success story of the island is really astonishing considering the fact that there are no raw materials to speak of found on Taiwan (which is about the size of Belgium). The economy is largely based on the export of industrial products, and has been built up from nothing since 1945. In that year the island came away from under the control of the Japanese (who had had it since 1895) and was little more than an exhausted colony which had only been used to supply Japan with rice, sugar and fruit. With the foreign aid, a textile industry was built up during the fifties, at first to clothe the native population and the newly arrived Chinese, but before long a great deal was exported. This phase has long since passed; in the northern harbour of Keelung 100,000 ton tankers are

Dr. Mills tends to regard the Re-tongue speaking movement as rather innocent, although generating a lot of heat. He wants both sides to cool down because in his opinion the issue is not all that important.

In this reviewer's opinion, the author is overly optimistic. We are not dealing with the question whether it is possible to speak in tongues or not, but we are dealing with a much bigger and complex issue.

The question is this: Is tongue speaking evidence of a second activity of the Spirit, indicating that such a person with that gift has been baptized with the Spirit, while other Christians are of the simple born-again variety, not enjoying the fullness of the gospel?

On that score people of Reformed persuasion ought to be clear: the answer is NO. That kind of glossolalia or tongue is incompatible with the Scriptures and is endangering the faith. That is the type of Pentecostalism which we face today, totally unreformed and unwittingly the herald of a false gospel.

The attempt of Dr. Mills to bring about peace between the two groups is laudable, but unfortunately not practical when one realizes that nothing less than the accomplished work of Jesus Christ is at stake.

In short, it is an interesting little booklet, but there are better ones if you want to spend your money wisely.

Rev. L. Mulder.

Camp for Mentally Retarded

Summer camping for the mentally retarded was announced by the Rev. James Montgomery, President of CHEC (Christian Horizons for Exceptional Children). In this sixth year of operation the program is being extended two extra weeks to serve adults as well as children. Camp Oak-a-lea, Vankoughnet, Ontario, will again be the location of this distinctive Christian ministry. A dedicated staff will serve 60 retarded children (ages 8-17) July 24 to August 4, and 60 retarded adults August 7 to 18.

Parents wishing to receive a descriptive brochure and application form may write CHEC, Box 72, Islington, Ont. And young people wishing to serve as counsellors (with salary) may still apply.

An urgent appeal is being made to concerned individuals and groups to contribute \$8,000 to the Camper Sponsors' Fund by June 30th to underwrite 60 prospective campers otherwise unable to attend. Tax-deductible receipts will be issued for all investments in this unique ministry.

To provide a HOME FOR OUR AGED young and old are invited to join HOLLAND CHRISTIAN HOMES INC.

Membership fee \$5.00 annual.
P.O. Box 4127, Stat. D, Hamilton, Ont.

The Canada Pension Plan

—Who Benefits?
—How Does It Operate?

This article has been written as a sequence to the article that appeared in "Calvinist Contact" of March 6, 1972 under the title of: 'SOME INFORMATION CONCERNING THE SOCIAL PROVISIONS FOR ELDERLY PEOPLE BY THE FEDERAL GOVERNMENT OF CANADA' and dealt with the Old Age Security Pension and the Guaranteed Income Supplement, but forgot to deal with the Canada Pension Plan.

The Canada Pension Plan was started in 1966 as a federal social security program to provide a basic level of protection. Briefly, the plan provides for seven types of benefits:

- 1) a monthly retirement pension
- 2) a monthly disability pension
- 3) monthly benefits for your dependent children, in case you are DISABLED or when you DIE
- 4) a lump-sum payment to your estate at your death
- 5) a monthly pension to your wife in case she becomes a widow
- 6) a monthly pension for a disabled widower who was wholly or substantially dependent on his deceased wife for financial support

From 1966-1975 this plan is in a transition period, the benefits being gradually adjusted in upward direction towards their final levels in 1975.

Here is how the plan works:

- a) in general, every body EMPLOYED in Canada is covered and pays via his employer mandatory contributions, the employees' premium being 1.8% of the amount earned between \$600 and a maximum of \$5400. His maximum yearly premium therefore is 1.8% x \$4800 equals \$86.40. (Self-employed persons have to pay the full premium of 3.6%).
- b) the benefits ARE ONLY AWARDED UPON APPLICATION at the Canada Pension Plan district or local offices—see your telephone directory. Please note that the Post Office does not have the application forms, as is the case with the application forms for the Old Age Security Pension.
- c) In case of retirement-pension benefits you can apply 3 months before you reach the age of 65
- d) If you are BETWEEN 65 AND 70, you will receive pension benefits WITHOUT REDUCTION: if you earn less than \$960 per year. If you earn between \$960 and \$1600 per year from employment, your yearly pension will be reduced by 50% of what you earn between \$960 and \$1600. If you earn more than \$1600 per year, from employment, your pension is reduced by \$320 for the earnings between \$960 and \$1600, plus the actual amount you earn over \$1600.
- e) IF YOU ARE OVER 70, you will receive the full amount of retirement-pension, regardless income from employment, while at the same time the mandatory contributions to the plan come to an end.
- f) Everybody who is interested in the above and would like to know more should write to the Department of National Health and Welfare, Ottawa, and ask for one or more of the following booklets:
No. H21-3770: The Canada Pension Plan
No. H76-1171: Your Old Age Pension
No. H63-472: How to get your 1972 Guaranteed Income Supplement
Bruce Bokout
14 Tuna Court
Don Mills 405, Ontario
Phone: (416) 447-8067

"Hi ! I'm Steve, Come with me to Camp Oak-a-lea!"
(in beautiful Muskoka)

A unique, Christian camping experience for retarded children and adults.

Retarded Children — July 24 - Aug. 4
Retarded Adults — Aug. 7 - 18

Write for descriptive brochure and application form

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Box 72, Islington, Ontario

Staff positions still available. Write for further information.

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This tour will enable you to visit Holland on your return flight for a stay of one week in the price included.

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J. J. Bout

PASTORAL PONDERINGS

SAVIOR AND LORD

A great deal of the different views we find in the Reformed community, can be brought back to some lack of knowledge of Jesus Christ whom all Christians confess to be the only Savior of the world. Every Sunday the minister states, or the whole congregation says with him in unison, "I believe in Jesus Christ, God's only begotten Son, our Lord!"

This article in the Apostles' Creed is very clear in itself. In this short sentence we confess with many Christians in this world that Jesus, the Savior, is our Lord. All of us find ourselves in full agreement with it. As long as we are in the stage of believing and confessing we have no difficulties whatsoever. But as soon as we try to bring this faith into practice we begin to discover real disunity. In their action some Christians work as if Jesus Christ is only Lord and King, while they hardly use any chance to show that He is also Savior. Other Christians however, cherish a conception of Jesus Christ as Savior only, forgetting, or, at least neglecting, that He is also Lord.

This is one kind of controversy among us in a nutshell. In my opinion it is a very dangerous one, because it does terrible damage to any sort of Christian action and now existing Christian activities. In the past we have experienced how a situation may develop in which Jesus Christ in the midst of His own people is being dishonored and insulted instead of gladly served and obeyed. This happened in the years of the second world war, when Nazi rulers, especially "Christians" among them, tried hard to reach an arrangement with church leaders. Their mistakenly adopted proposal came down to this:

- you continue to tell the people how to get into heaven;
- we will tell the people how to live on earth.
- make sure never to confuse the issues! Church leaders being found engaged in matters which belong to "b" will be prosecuted.

In the subsequent court cases it sometimes happened that the judge expressed his belief in Jesus as merciful Savior, accusing the clergyman before him of disobedience to the Lord because he had stirred up his congregation not to acknowledge specific Nazi rules. This conflict, occurring regularly, ended always in sending the clergy man involved to a concentration camp. He had opposed the government and his voice had to be put to silence. Whether the judge happened to be a Christian or not, didn't make any difference because the man adored his Savior: who not only would

bring him into heaven at last, but also his Lord every moment of his life on earth.

This illustration doesn't only have historic value, but it should also open our eyes for what is going on today in this free democracy which we call Canada.

In the struggle with provincial governments for financial support of private schools we find an important number of Christians on both sides of the case. Again on the side of the government Christianity does not play a decisive role on the issue. In the eyes of many Christians who are given the power to decide, Jesus has little or nothing to do with the matter. His Name is never mentioned in the decisions taken. Apparently Jesus can merely not be used in earthly arrangements. Even a big number of Christians don't know what to do with Him on earth.

Not much has changed since a regular local labor union meeting took place somewhere in Ontario many years ago. The president did not permit one of the members to speak on the claims of Jesus Christ on labor matters. The reason given for that refusal was: "This meeting has duly convened to do business, not to deal with religion."

More recently we learned about the attitude of the Ontario Labor Relations Board in dealing with applications for exemption from union security provisions. Here the Christian Reformed Church appeared in the picture. The existing controversy in that denomination was discussed. The view of full members who are just as well members of a public labor union, was placed over against the view of other full church members who feel convinced that they have to apply for exemption, for the sake of their Lord, whom they want to serve.

Since all this happened, shouldn't we consider the matter more thoroughly? Which kind of Christians are mistaken, those who call Jesus Savior, or those who call Him Lord?

Or is the question itself wrong? Doesn't the Bible tell us that He is Savior AND Lord? Don't we confess the very same truth in the Apostles' Creed? But how then can such a controversy come up about a matter which is clearly evident?

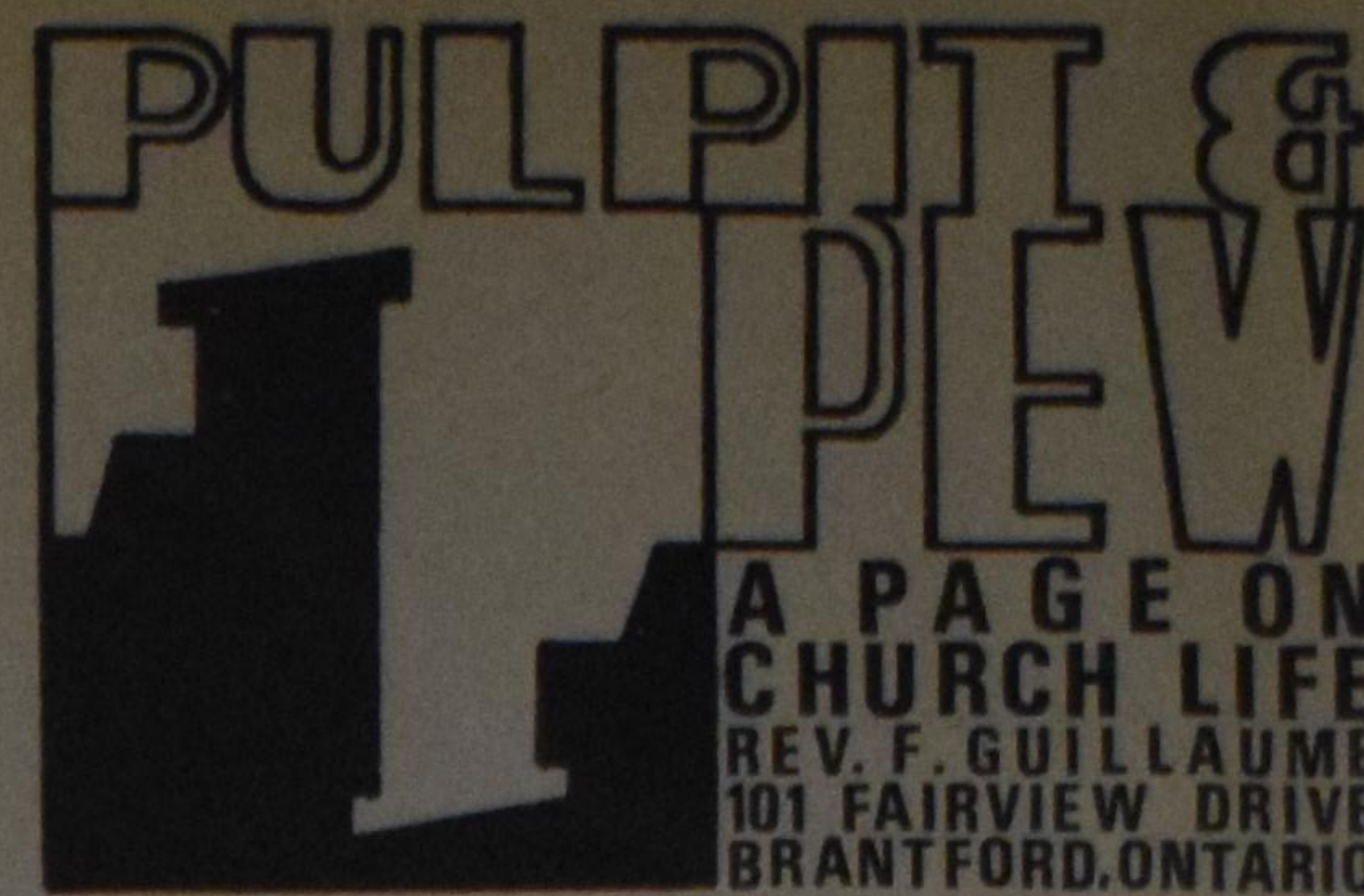
For the time being I leave these questions with you, hoping to come back to them in the next issue of this page.

GOD ON THE MOON

The following short article was taken from "The Enquirer", an independent, biblically Christian newspaper. The original title read, "Astronaut says God was on the moon".

"I want to tell everyone in the world that Jesus Christ and God were there."

Those were the words of Astronaut James B. Irwin, one of the first men to ride a dune buggy over the unexplored surface of the moon.



Irwin, who feels that his greatest mission is evangelism, spoke to several thousand people at two morning services of the First Baptist Church here. He is one of two astronauts to land on the lunar surface during the Apollo 15 mission last summer.

The 42-year-old airman, invited by the pastor, Dr. Harold L. Fickett Jr., was described by his host as "one who is really turned on to the Savior and willing to testify to his faith in Jesus Christ."

Irwin, a member of the Nassau Bay Baptist Church of Houston, presented to the congregation a color photograph of the Apollo 15 landing team on the surface of the moon. He added his "personal testimony that God was there."

Jim Irwin said he accepted Christ during a Baptist revival in Florida at the age of 11. Throughout the training for his lunar mission "it was preparation in body, mind and spirit," he said. "My daily prayer was that God would help me get ready."

He described the beauty of earth as his craft circled before blasting away for the moon. "The next time I looked down I could see the southeastern part of the United States — Florida, Cuba, the Bahamas with their clear waters," he recalled.

"A couple of hours later we could see continents, the whole earth in the beauty of color... the brown Sahara, the blue oceans, the white clouds. The earth reminded all of us of a very fragile Christmas tree ornament, surrounded by the blackness of space."

"The thing that really stirred my soul, however, was the fact that I felt God's presence (on the moon) closer than I had ever felt it before," the young man testified.

He said he asked for God's help and "help was granted immediately. I asked for guidance, and guidance came, as when we miraculously found and retrieved the 'Genesis rock,'" said by geologists to be perhaps the oldest bit of matter ever inspected closely by man.

He said he felt the information gained on the flight would bless all of mankind.

PRESS PARADE

These notes on Stewardship were taken from a longer article in "Gospel Standard":

STEWARDSHIP

By R. G. Le Tourneau

My life verse has been Matthew 6:33: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

My philosophy has been: "We should serve God because we love Him, not because we are making a bargain with Him."

Many marriages go on the rocks. Because it was a bargain rather than love, you do something for

me and I'll do something for you. In the same way people say, If I do this for God will he do something for me? That's not love, it's a bargain.

I often say, if you love the Lord you will serve Him and if you're not serving Him it proves you don't love Him. It proves you don't know Him.

My motto has been: "Not how much of my money do I give to God but how much of God's money do I keep for myself." If under the law the people of God gave one-tenth to the Lord, shame on us, living under grace, if we don't do better. The tithe may be a place to begin if you are not now

giving to the Lord, but it's no place to stop. You see what I mean. If you get a vision of what our salvation cost, see Christ on the Cross, the cruel nails in His hands and feet, the mocking crowd, and the weight of our sin paying the penalty for you and for me it will put your service and giving on a different plane. He gave Himself willingly to give us salvation from our sin. If this grips us, we can't help but love Him. We will then say with the song writer, "Love so amazing, so divine, demands my life, my soul, my all."

This may be a strange place to inject humor but I believe a little story illustrates how we sometimes say we "love" but yet have a bit of reservation or reveal that our motives are not entirely pure.

A young man had a sweetheart and he said to her, "I don't have a yacht, convertible, and all the nice things John Brown has but I love you." To which she an-

swered, "I love you, too, but tell me more about John Brown."

This somewhat humorous story may make my point stick in your mind — only the Grace of God can save us from a superficial declaration of love for God. True love based on an understanding of God's grace, deep gratitude for the gift of salvation through our Lord will settle the problem of "what I should give to God" because my thinking will be turned around to consider that all I am and have belong to Him.

News brought by "Missionary Monthly", Feb. 1972 issue:

Atrocities Against Christians in Sudan

Dr. Stan Mooneyham, president of World Vision International, reported recently on the distress of Christians caused by the Sudan civil conflict. His views were printed in the January issue of World

Vision, which is published by his organization.

"It is a vicious, one-sided war with racial, religious, cultural and political overtones," Mooneyham describes. Calling it a "war of unbridled hatreds," Mooneyham reports some of the stories related to him on the scene in East Africa. The missionary leader notes the "strange silence" of public news media in reporting the strife that now has been going on for a decade and a half with hundreds of thousands of casualties.

Mooneyham visited refugee communities along the Ethiopia-Sudan border during the past summer. As a result of his survey, World Vision has planned a major response to the needs of the Nuer tribe, a stone-aged people who have been forced to flee their homes in Sudan and settle inside Ethiopia. World Vision is the only relief agency working with these people.

"The death rate among the South

Sudanese is probably the second highest in African history," Mooneyham asserts, "second only to Biafra." An estimated 250,000 Christians are still left in the southern region of Sudan where government troops from the North maintain a state of war with rebellious southern tribes who seek political independence from the Muslim-controlled national government.

It is commonly reported that at least 500,000 South Sudanese have been slaughtered, according to Mooneyham. Another 300,000 have sought safety in neighboring Uganda, Ethiopia, the Congo, and the Central Africa Republic.

World Vision's assistance to the Nuer tribe is part of an expanding concern for refugee peoples throughout the world and the organization's first major refugee involvement in Africa. Other refugee-oriented programs are maintained by World Vision in India, Indonesia, Vietnam, Laos and Cambodia.

PRINTER

Many of our church bulletins showed deep interest in the problems Classis Toronto had to face. The following insert in the Langley, B.C. bulletin may rightly represent all others:

TORONTO:

You may have read or heard of the difficulties in Classis Toronto about suspensions of officebearers in Second Toronto. These difficulties have arisen mostly out of a very rigid policy on neutral union membership of officebearers and later a sudden reversal of this policy. Classis B.C. has communicated its deep concern and has had special prayer for the brothers and the churches there. Last Saturday, March 4, Classis Toronto met again to find reconciliation. Also on the same day the ministers of our churches in this area had a special prayer meeting for Toronto. News from Toronto this past week is that restoration is

in progress. It has been decided that "... all parties with grievances forgive each other and dismiss all past actions and words", "... annul ... the suspensions of the officebearers of the Toronto II CRC", and "... that Christian organizations are the result of our confession that Christ has redeemed us for service. The more we have a faith as a mustard seed, the more we will desire to live for Christ."

The following message comes from Langley, C.R.C. of B.C.:

THE SHARING TIME

at 3:10 p.m. after the services for me your minister has been a long-awaited blessing. The sharing, praying together, the question and answer period were things we need so much. I have received also during the week some wonderful responses. The main aim of this

sharing time should be to build in the power of the Holy Spirit on the basis of God's infallible Word. Anyone may come.

Agassiz, B.C. C.R. Church bulletin carried this message:

SHIP VISITATION

"The heart of the matter" in my work is contact with individuals and groups right where they live and work: on the ships. We visit seamen, not ships! On each ship an average of 40 persons are employed. One can easily spend half a day or an entire day on one ship, without wasting one's time. If there were more regular ship visitors, more seamen could be reached.

B.C. Harbour Ministry: "Soon I hope to meet the pastor of the Korean Church. I phoned him twice but both times he stated that he was too busy to receive me at his home for a talk. Via another Korean gentleman who is related to this pastor I got to know the real reason of his excuse "that he was too busy". When I had introduced myself (Dressel-huis) over the telephone he under-

stood "dress-house". So he — with a minimum of knowledge of the English language had jumped to the conclusion that I represented a "dress-house" and wanted to sell dresses in his home! Verily a confusion of languages! This part has been cleared up and shortly we hope to have a get-together, with Mr. Kim Young as our interpreter!

The following news comes from the bulletin in Kildonan, Man. C.R.C.:

PETITIONING FOR JUSTICE

Mr. John Olthuis, director of the Association for the Advancement of Christian Studies and Legal Counsel for the Ontario Alliance of Christian Schools will be in Winnipeg. Since lawyer Olthuis was counsel for the Alberta Christian and private schools when they obtained legislation giving tax relief for such schools in the first province to grant this, Premier Schreyer invited us to bring Mr. Olthuis in for an interview. He will also meet with other concerned groups in Manitoba. Let us pray that God will grant us

relief from double taxation and bless Mr. Olthuis' mission.

Victoria, B.C. bulletin of the C.R.C. there has ushers who want to be ushers. If you don't understand this, read the following:

WHAT IS AN USHER?

A fellow at the door who says "hello" and hands you a bulletin? In Webster's Dictionary we are informed that "an usher is a servant who escort persons to seats in a church, theater, etc." In our wedding services this is exactly what the ushers do. Why not on Sundays? Would you let an usher

TRY IT!

Nr. 63

So, P. Lace walked with the risen Lord.

Solution of Nr. 61: Plumline (Amos 7:8); was given as: mine P-bull.

WAKE

This remarkable four-letter word has its root in the Anglo Saxon wacian, to be awake, and wacan, to arise. As a verb wake has still this twofold meaning, plus 3. to become alert, 4. to keep watch, 5. to cause to wake up, and 6. to arouse or excite. As a noun the same word wake becomes the state of being awake and the watch kept. In a different way wake is akin to the Dutch wak (a hole in the ice), meaning the track left in the water by a moving ship, hence, the course of anything that has gone before or passed by, as "in the wake of a hurricane", or "in the wake of any event", following as a consequence. Isn't language study fascinating?

CLASSIFIED ADS

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Birth announcements \$4.50
Marriage and Engagement announcements \$6.00
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"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

RODNEY JAMES

Thursday April 6, 1972

7 lbs. - 6 oz.

Cor and Elsie Mooy.

A new brother for Peter, Ian and Darryl.

38 Conlins Road, West Hill, Ont.

Mrs. & Mrs. John Hansma of R.R. #2, Drayton, Ont. are pleased to announce the forthcoming marriage of their daughter

CORNELIA JOHANNA

to Mrs. Sam Hogeterp, son of Mr. and Mrs. Henry Hogeterp, 20 Martin Rd., Bowmanville, Ont.

The wedding will take place D.V. on May 12, 1972, at 7 p.m. in the Chr. Ref. Church of Drayton, Ont.

Rev. John G. Klomps of Hamilton, Ont. officiating.

Future address:
116 Robinson St., Apt. 10,
Hamilton, Ont.

FLINKE HUISHOUDSTER

m.l., zag zich gaarne geplaatst in net moederloos gezin. Schrijf onder nummer 3046, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Weduwnaar, Chr. Reformd, financieel onafhankelijk, zou graag in

CONTACT

willen komen met een weduwe, ongeveer 65 jaar. Brieven onder No. 3045, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

For Sale:

BARBERSHOP

in center of town, Main Street, Athens, Ontario. Asking \$750. The rent of the 2 storey rooms of Barbership is only \$60 monthly, incl. heat, light and water. Rijkje Atsma, Maint St., Athens, Ont.

Weduwe (leeftijd 61) zoekt

KENNISMAKING

met een nette Chr. heer, ongeveer dezelfde leeftijd. Brieven onder nummer 3047, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Vacancy for

YOUNG MAN

in Christian co-op. unit. For further information, contact Mr. Bruce Timmermans, 35 Bellwood, Ottawa, K15 156. 237-2672.

Gent, mid-forties, likes to come in

CORRESPONDENCE

with sincere, attractive, distinguished thinking Christian lady (30-45). Letters No. 3043, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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Also Dishwashers, Ranges and Sump-pumps. Repairs to all makes. Call: BROUWER ELECTRIC, 18 Maple Avenue, Grimsby, Ontario. 945-8607.

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fully equipped — includes modern residence — excellent income. E. D. Langevin, Broker, Box 93, Wagsa Beach, Ontario. Phone no. 705-429-2424.

Required:

MARRIED MAN

for year round employment on mixed farm in Southern Alberta. Close to Chr. Ref. Church and school. Top position for handy man willing to take responsibility. Box 3039, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Op eerste Paasdag nam de Here, voor ons zeer onverwacht, maar op Zijn tijd tot Zich, mijn lieve man, onze lieve vader en grootvader

DOUWE DE GROOT,

op de leeftijd van 69 jaar, na een gelukkig huwelijk van bijna 43 jaar.

"God heeft ons eeuwig leven gegeven en dit leven is in Zijn Zoon." 1 Joh. 5:11.

De bedroefden:

Sijbrandahuis:

W. de Groot.

Wiersma.

Drachten:

R. Attema-de Groot.

S. Attema.

Sijbrandahuis:

J. de Groot.

W. de Groot-v. d. Zee.

Brampton (Canada):

J. Veltman-de Groot.

P. Veltman.

Harde:

M. Koolstra-de Groot.

J. Koolstra.

en kleinkinderen.

Sijbrandahuis, Trekweg 3.

2 April 1972.

De rouwdienst is gehouden op donderdag 6 april 1972, 's middags 1.30 uur in de Geref. Kerk te Rinsumageest.

Op 4 april 1972 nam de Here plotseling tot Zich, mijn geliefde en zorgzame man,

GERARD HULSBOS,

in de ouderdom van 75 jaar. Echtgenoot van G. Hulsbos-Hiddinga.

"Wij treuren maar niet als degenen die geen hoop hebben." 1 Thess. 4:13.

De begrafenis heeft plaats gehad op 7 april j.l. op Greenwood Cemetery, Georgetown.

48 River Dr.,
Georgetown, Ont.

Vanuit Holland ontvingen wij het droeve bericht dat op 6 april 1972 de Here door een ongeluk tot Zich nam onze innig geliefde vader en grootvader

JAN HOVIUS,

op de leeftijd van 75 jaar, geliefde echtgenoot van Jantje Mulder.

"Zalig zijn de doden die in de Here sterven."

Hun kinderen in Canada:

Trientje en Berend

Westerhof

en kinderen, en

Enne Hovius.

12451 - 203 Street,
Maple Ridge, B.C.

In the volle verekening van zijn geloof en na een geduldig gedragen lijden heeft de Here tot Zich genomen in Zijn heerlijkheid, waarheen zijn verlangen was, onze geliefde man, vader en opa

HARM THALEN,

op de leeftijd van 78 jaar.

Wien heb ik neven U

omhoog,

Wat zou mijn hart, wat

zou mijn oog

Op aarde nevens U toch

lusten?

Niets is er waar ik in

kan rusten.

Psalm 73:13-14 berijmd.

Blyth, Ont.:

Hillechien Thalen-

Stukje.

Guelph:

Jaap en Jo Thalen.

St. Catharines:

Hillie en Karol

Jascevius.

Blyth, Ont.:

Femmie en Ceas

van Amersfoort.

Welland:

Jan en Tine Thalen.

Innerkip:

Tryn en Geert

Geerlinks.

Toronto:

Albert en Carolyn

Thalen.

Blyth, Ont.:

Harm en Irene

Thalen.

Kleinkinderen en

achterkleinkinderen.

15 April 1972.

R.R. 2, Blyth, Ont.

De Here heeft geheel onverwacht tot Zich genomen in de volle verekerdheid des geloofs en in een gezegende ouderdom van 74 jaar, onze geliefde vader, grootvader en overgrootvader

JAN BREUKELMAN,

weduwnaar van Egberdina Lamberink.

I Petrus 1:3 en 4.

Holland, Heemse:

H. J. Veurink

S. Veurink-

Breukelman

Holland, Witharen:

G. J. Veurink

H. Veurink-

Breukelman

Holland, Witharen:

H. J. Dijk

D Dijk-Breukelman

Canada, Abbotsford:

E. Breukelman

J. Breukelman-

Van de Linde

Canada, Lethbridge:

M. Breukelman

M. Breukelman-

Van Bostelen

Holland, Heemse:

H. Breukelman

A. Breukelman-

Breukelman

Canada, Chilliwack:

G. Breukelman

C. Breukelman-

Dijkstra

Canada, Taber:

C. Hoogerdijsk

M. Hoogerdijsk-

Breukelman

Canada, Campden:

H. Breukelman

S. Breukelman-

Breukelman

Canada, Smithville:

E. Breukelman

J. Breukelman-

Van Ieperen

Canada, Coaldale:

S. Breukelman-

De Boer

52 kleinkinderen en

3 achterkleinkinderen.

Coaldale, Alta.

April 7, 1972.

De begrafenis had plaats op 12 april 1972 te Lethbridge, Alta.

"k Zal eeuwig zingen van Gods goedertierenheden."

Met deze juichtoon is van ons heengegaan onze geliefde man, vader en opa

BEREND MERKUS,

op de leeftijd van 65 jaar.

"Uit genade zijt gij zalig geworden door het geloof; en dat niet uit U; het is Gods gave." Efeze 2:8.

Elisabeth Merkus-

Van Elswijk,

Guelph, Ont.

John & Hennie Top,

Brampton, Ont.

Rinse & Margaretha

Merkus,

Hespeler, Ont.

Kees & Hiek Van Holst,

Guelph, Ont.

John & Bep Duimering,

New Dundee, Ont.

Pieter & Jane Merkus,

Fergus, Ont.

Ben & Marjo Merkus,

Kitchener, Ont.

en 20 kleinkinderen.

Guelph, Ont.,

8 Knevitt Place.

19 April 1972.

De begrafenis zal plaatsvinden op maandag 24 april, om 2 uur n.m., vanuit de First Chr. Ref. Church, Guelph, Ont., Water St., onder leiding van Rev. J. C. Dykstra.

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for primary grades

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and a

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On Sunday, April 16, 1972 our heavenly Father suddenly took to Himself our dearly beloved husband, father and grandfather

HARM KERSSIES,

at the age of 72.

1 Thess. 4:14, "For if we believe that Jesus died and rose again even so than also which sleep in Jesus will God bring with Him."

Jerseyville, Ont.:

Mrs. Aaltje Kerssies-

nee Janssens.

Londesboro, Ont.:

Mr. & Mrs. Henk

Kerssies.

Hamilton, Ont.:

Mr. & Mrs. Jan

Kerssies.

Mount Hope, Ont.:

Mr. & Mrs. Sam

Elzinga,

(Janny).

Jarvis, Ont.:

Mr. & Mrs. John

TerSteege,

(Henny).

FOUR DUTCHMEN DOWN WHERE THE TOMATOES COME FROM

By DERK KINNANE

Assistant Editor of Unesco Features

To flourish, farming and tourism both require ample supplies of water. Hence the Spanish Ministry of Public Works, with Unesco assistance, is studying the water situation on the Canary Islands off the northwest coast of Africa. The aim is to see how much water is trapped in the volcanic cones that make up this archipelago and how more water could be made available.

The Canaries, situated at about the same latitude as New Orleans and New Delhi, enjoy a climate highly favourable to agriculture and tourism, the islands' main sources of income. The tourists are drawn to beaches covered with sunshine for most of the year. As for cultivation, Canary wine was long renowned throughout Europe, until the vineyards succumbed to the plant louse phylloxera in 1853. Now a variety of other fruits and vegetables are grown. Bananas are the most important cash crop, mostly exported to Spain, which has ruled the Canaries since 1476. Another important crop, tomatoes, sell very well farther north in Europe, including the Netherlands where they are enjoyed during the winter.

Appropriately, four Dutchmen, have recently arrived in the Canaries to take part in the hydrology project as Unesco Associate Experts, that is, as young professionals who work in the field for one year, and sometimes longer, with more senior Unesco experts and the authorities of the host country. Out of a total of some 75 associate experts in different professions now at work around the world, 46 are from the Netherlands. Others come from Denmark, the Federal Republic of Germany, Finland and Sweden.

Research Grant for Prof. S. V. Monsma

Grand Rapids (EP) — Dr. Stephen C. Monsma, associate professor of political science at Calvin College, Grand Rapids, has been awarded a \$10,000 research grant for the 1972-73 academic year by the Institute for Advanced Christian Studies. The grant looks toward publication of a work on the relationships between the nature and purpose of man and the nature and purpose of government and politics.

In announcing the grant, Dr. Carl F. H. Henry, president of IFACS directors, said that enabling funds were provided by Earhart Foundation of Ann Arbor. Monsma's is the 11th grant conferred by IFACS, which during its five-year existence has awarded \$75,500 to evangelical scholars working on research projects relating to Christian faith and modern thought.

Henry reported also that modest gifts from a growing circle of donors have brought IFACS within reach of a \$75,000 matching grant by Lilly Endowment. The Lilly offer carries a March 31 expiration date. "As of the end of February," Henry indicated, "IFACS stands within \$4,500 of the goal."

Henry said that IFACS is projecting an invitational scholars conference during the next academic year on Christianity and scientific concerns. Its last conference, on Christianity and the counter-culture, was attended by participants from 40 college, university and seminary campuses.

Lambert Huizingh

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Accountant and Auditor
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AURORA, ONT.
Telephone: 727-9797

The Dutch, of course, have long been students of water and how it behaves, both as mariners and as engineers. The character of water, weather and land in the Netherlands, however, is quite different from the Canaries. But as Etienne Stretta of the Unesco science sector points out, one of the aims of the associate expert programme is to provide the kind of experience not to be found at home, thus adding to the pool of scientists and technicians who are truly international in outlook and have experience working on development projects.

The Canaries project will not only aid the Spanish with their local concerns: what is learned about the water resources in the seven islands and six islets that make up the Canaries will add to everyone's understanding of the problems and possibilities for the world's 2,000 or so volcanic islands, some 800 of which are inhabited.

While economists reckon that the tourist industry can afford relatively higher prices for water, farmers in the Canaries need it cheaply to continue competing successfully in selling their produce. And where water is in short supply, questions of price apart, it prevents increasing output. The wells from which much of the Canaries' supply is obtained are among the deepest anywhere, up to 250 metres (750 feet) deep. As they are dug by hand labour, these wells are a very expensive source of water. Hence the quest

for other ways of obtaining it and for cutting down water needs. The Canary banana plantations — which require a lot of water — are likely to be gradually changed to the cultivation of other, less thirsty crops.

On all islands, only small areas are available to hold rain water by infiltration or trapping it. Volcanic islands have less room for retaining rain water. Hence, saving fresh water that would otherwise run into the ocean is very important for the Canaries. This is a problem which one of the Dutchmen, Jacob Fos, is working on. Mr. Fos, who comes from Vlaardingen, South Holland, is concerned with water that runs off into the ocean and with an electrical analogue model that will trace the path of water and the resistance it meets as it infiltrates the land. This hydrogeological work should provide information that will enable more precious rain water to be recuperated.

Developing Most Economical Methods

Another way of increasing the water supply is through the condensation of moisture in the atmosphere. This is the field that concerns Hubertus van den Zel, from Boven Karspel, North Holland. As a hydrometrist, he is working not only on how to increase the available water through condensation but also on developing the most economical irrigation methods possible.

Harmen van der Bilt, from the Hague, is engaged in making geological maps, mainly of Grand Canary island, the site of a pilot project, and of Tenerife. While these three are based in Las Palmas, the town on Grand Canary Island best known to tourists, Dirk van Enk from Vries, Drenthe, is over at Santa Cruz on Tenerife studying ground water there.

(UNESCO FEATURES)

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May 8	May 5	May 3 noon
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May 22	May 19	May 17 noon

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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